THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. I. APRIL, 1804. *No. IV.*

ART. I.—*Travels from Hamburg, through Westphalia, Holland, and the Netherlands, to Paris. By Thomas Holcroft. 2 Vols. 4to. With Plates reduced 5l. 5s. With Plates separate in an Atlas 8l. 8s. Boards.* Phillips. 1804.

THOSE who look for all the arts and sciences in the verses of Homer, for every curse that can occur in the Digest of Ernulphus, for an entire classification of travellers in Sterne's Preface, may find themselves mistaken. Human nature, like natural objects, is infinitely diversified; and we no sooner close our work with complacent satisfaction that nothing can be added, than fresh subjects start, and our task seems scarcely begun. Such, alas! is *our* fate! Grown grey in listening to the detail of travellers, we had arranged them before Sterne's Journey appeared; and, if we did not possess a greater number of species, we flattered ourselves that we could still have pointed out to him some important varieties. Yet we think a traveller like Mr. Holcroft has not hitherto met our observation. We have often expressed our wishes that travellers would tell us, with fidelity, what they saw and what they felt. History may be read in the closet; antiquities examined in plates or in museums: but the human heart can only be perused in the living volume, which daily changes and decays. Even in a desert, the occurrence of a hill or a verdant spot becomes interesting, if the traveller would deign to inform us of his meeting either. Sterne, in this path, made some advances; but he too often 'translated'—he disdained to 'copy.'—Mr. Holcroft copies; but his version, if we may continue the metaphor, is idiomatic. Self mixes too frequently with his other objects; and, while we examine them, while we are pleased and interested with the remarks they produce, we cannot escape from the author. Why should we wish it? It is difficult to answer: for his company is agreeable; his remarks ingenious—It is independence and liberty, perhaps, that we also admire as well as himself—we long to be alone, with-

out a witness, and to indulge our own observations. Even the company of the author may be an intrusion.

If Mr. Holcroft resemble any of his predecessors, it is Sterne. He certainly magnifies trifles, and renders the most inconsiderable circumstances interesting. We go on with him cheerfully, through all his 'hair-breadth scapes in flood and field.' We enjoy his comforts, and laugh with him at the petty inconveniences which every traveller is 'heir to.' He proceeds, as the title informs us, from Hamburg, through Holland, to Paris; and it will be sufficient in this part of the work to copy a few of the most interesting sketches. Paris is itself a subject.

We shall introduce, at once, the author in his own style.—*Le voici.*

'Pff! Pff! Hu, hu, hu! I am stifled!

'Will you be kind enough, sir, to let this lady sit on the other side of you? *Ja wohl, mein Herr: aber*—"Willingly, sir: but—"

'This *but* was very significant. Every man had his pipe; and it was in vain to change places. We had lived two years among these eternal smoakers; and, whether I returned from the coffee-house, the dining-hall, or the friendly parlour, I always brought the odour of the tobacco impregnated in my coat. Yet Louisa and Fanny were not reconciled to the practice.

'The German ladies have different associations. The lover approaches, half concealed by the clouds which roll from his mouth. How often, in the course of a tender conversation, he may lay down his pipe is a mystery into which I do not pretend to penetrate: but, were there a chamber in the house which the Indian weed had never fumigated, it certainly would not suggest, to maid, wife, or widow, the idea of man.

'The day was clear, the country before us a dead flat, and the branching Elbe as we sailed seemed to threaten that it would some day overwhelm its marshy borders. Hamburg and Altona, with their forest of masts, long continued in sight; seeming to vary in situation as the boat was veered to catch the wind. They formed a stiking contrast to the damp nakedness around. There is surely some affinity between the people and the low moist lands they inhabit. We are bidding adieu to fogs and phlegm: but our progress is very slow.

'There is one thing, in the German character, for which I cannot account: which is loquacity. The French themselves scarcely talk faster, or are more communicative, whether they are or are not strangers to each other, than these cold-blooded sons of the North.

'They write with no less profusion than they speak; as the productions of their eight thousand living authors can attest. In the praise of some of them who can say enough! But to hear their Grub-street scribblers, their coffee-house witlings, their professors inflated with a title, and their doctors loaded with the lumber of pedantry—

'Good words, and mild forbearance, if you please, sir. He who would find a people without national vanity must certainly not stay at home: nay he must travel beyond arctic or antarctic.

'After passing various creeks and little islands, we finally came in sight of Harburg. The boat put to shore, and several passengers landed; though we were not yet in port. I followed their example; supposing that in a few minutes I should again rejoin my little family: the treasure which I would not have quitted for a moment, had there been any danger. Perceiving I should arrive before the boat, I loitered to examine the shore: but I could see little difference; the ditches were so much alike. These marsh lands are uncommonly prolific; and their inhabitants are a very good kind of people. So be it. I bless my stars, I am but a passenger.

'I had supposed Harburg to be a village: and the imagination had some relief, as I approached, to discover it was a fortified town.' Vol. i. p. 5.

The information may not be important, but it is characteristic of more than the author. Let the surlier critic say what he pleases, these minuter traits are not uninteresting, nor useless. We may hence proceed to the fair at Leipsic, with its annual list of 6000 new volumes. It is a branch of the same stock, an emanation from the same source.

The description of Bremen is also characteristic and pleasing; and the dreary flats of Westphalia are described with good humour, notwithstanding the numerous inconveniences and frequent dangers which our travellers experience. From the description of the first town in Holland, we shall select another passage.

'We left *Neue Schanz* at seven in the morning; and reached Groningen, the capital of the province, at five in the evening. As we intended to continue our journey the next morning, we were happy that the evenings were long; and that we had so much time to examine the town. Every thing in it was a fresh token of the qualities already noticed. Houses not large, but convenient; streets clean, and well aired; the population good; and the people warmly cloathed, with a neat and healthful aspect. Many tokens of opulence; few of good taste. Their very signs were characteristic: the golden scales: the golden beaker: nay the golden heart. Young women, who seemed to be servant maids, had not only earrings but plates of gold ornamenting their bosoms.

'The hats of the women made the strangest appearance. It is no exaggeration to say they were as large as tea-boards; projecting forward and on each side, so as to over-shadow not only the face but the body. They were chiefly of straw; and had two broad ribbands: not tied; but pendent from the sides. This voluminous hat formed a remarkable contrast with their short compact dress: of which the Dutch milk-maids, sold in our toy-shops, is a faithful picture.

'We had proofs of the uncorrected rudeness, common to country towns; one group of these girls laughed aloud at us, when we passed them; and even the gentry rose, looked, and pointed at us, through their sash-windows, with that kind of laughter which characterizes ignorant surprise.

'These are trifles; and in fact we laughed in turn. I suppose it was virtue in us, that we concealed our laughter from the objects of

it: though I leave it to better casuists to decide how far this kind of laughter, or, if they are in the humour to dispute, any kind of laughter, is a mark of sound sense. I own, I wish I could laugh oftener: yet I am very wrong, if I wish for folly; and I do not very well know how pure wisdom should excite laughter. Bless us! We have many doubts to solve; and, as I fear, much rubbish to remove.

'Are we in the land of metaphysics; or of moral philosophy; or where? We ought to be at Groningen; sober Groningen: where the people appear to have a deal of common sense. Be it remarked, however, that here, in sober Groningen, we met with the first tree of liberty.

'What warring sensations did the sight of it inspire! What is a revolution? And what has this revolution effected! The mass of evil, and the mass of good, put in opposite scales: which shall preponderate? I solemnly declare, in the face of mankind, my heart aches, oppressed with a sense of past miseries, though I ardently hope, nay am seriously convinced, the good prevails. It is not alone the multitudes that have been sacrificed, it is not alone the want and wretchedness that are and for a season must be endured, which I deplore: though these are indeed deplorable. Time might make large and sudden efforts to correct them. But the worst affliction is that they are likely to be prolonged, by the feuds that have been engendered, the fiery passions which time itself will find difficult to extinguish, and the struggle of factions and the strife of opinion, which the dread of still greater mischief has created. May every good and wise man concur to allay these fears; and to calm and to aid the galled victims whose wounds have been too deep for any thing less than death to entirely heal.

'That freedom from religious persecution, which so honourably distinguished these provinces, appears to have been endangered, by their invaders. The following sentence, with a French translation, was painted on a board, and affixed to every church door. *Hier bidt men God aan. Burger, wie gy zyt, eerbiedig deezen dienst.* "Here men worship God. Citizen, whoever thou art, respect this worship." The men who unsheathed the sword, in defence of freedom, stabbed freedom to the heart, by the use of force. Her gentle blessings cannot be propagated by the sword. Alas! I forget too that this proposition is the subject of hot dispute. I really wish to conciliate: but the times are so full of contention, and of doubt, that a man can scarcely venture to speak without a great probability to offend.' Vol. i. p. 41.

Holland and Amsterdam are well known; but, in a work like the present, the author is always in the fore-ground—we must look chiefly at himself. In general, the descriptions are pleasing and appropriate: they are portraits copied from lively impressions; sometimes slighter sketches, 'hit off' in the moment, and with success. Mr. Holcroft's good-humour is seldom exhausted: his liberality of sentiment demands our applause. Oppression and injustice excite a momentary indignation: candour, benevolence, and toleration, claim his warm and unreserved applause. The misery of Holland was at that time too

conspicuous: oppression and robbery had diminished her riches: at present the scene must be more distressing still. Yet France professed to give freedom. Let us offer a specimen of her kindness, and the performance of her promise. Scene, the Hague.

'I walked through the streets: they were clean and wide. I came to a great square: at such a season, I should have supposed that booths would have been erected in it, and merchandise set off for sale: it swarmed with soldiers. The whole town swarmed with them. I know not whether their numbers would not have been sufficient to defend the works of Luxemburg.

'The place was small: why were they here? The legislative bodies held their deliberations in it; and it was publicly asserted that these deliberations were perfectly unawed. Surely the troops of the republic of France did not come to instruct the lawgivers of the republic of Batavia in the principles of freedom. They were revolutionary times; and, in revolutionary times, I have heard the pretended partisans of freedom assert, the public presses may be stopped, and men transported, without trial; and, which is still more strange, to keep the guillotine at work is a revolutionary virtue. Heavens! Into what excesses will not the heat and forgetfulness of the moment lead men! The rage of opinion prevails, common sense becomes stupefied, and wisdom stands aloof bewildered.

'I came to the great Mall, where ambassadors and distinguished persons many of them reside. Here it was that the fair was held; and I walked up the row, to view an exhibition of varied industry and art. Not only the most useful necessaries were here, but many of the luxuries and ornaments of life. A display of the collected powers of the human mind, and the contemplation of them, is its highest pleasure.

'I walked forward, and came to show-booths: bears and tigers within; monkies and parrots without. Here rope dancers, notorious jugglers, and Dutch buffoons; and there a cabinet or museum of natural history, with all the arcana of philosophy developed. A whimsical assemblage. But a Dutch fair is not the only place in which philosophy plays the fool.' Vol. i. p. 89.

The scenes in the Netherlands are still more distressing. The fine buildings at Antwerp, are 'splendor, not in decay, but absolutely lost.' The quay, which was formerly loaded with half the wealth of Europe, afforded only a play-place for ragged boys, and a receptacle for a few fishing-boats. The spirit of monopoly was never more destructive. Amsterdam, which has risen on its ruins, is now again sinking; and the enlightened mind may, perhaps, look on France, in this instance, as only the instrument of retributive justice.

The roads through the Netherlands, once proverbially excellent, are now neglected, ruinous, and dangerous. The central school at Lille, is the embryo of what *may* be pre-eminent, but in a state far from promising. Our author passes over ground rendered famous by victory, through countries which will, at a future

day, stand up to accuse monsters in human shape, to whom Bonaparte, with all his load of infamy, can only be considered as a second.

'They were well acquainted with Arras; being natives either of the town or its vicinity; and from them we heard such tales of cruelty, committed by the famous or the infamous Le Bon, as made the heart shudder. I know not how far their narrative was accurate; neither can I faithfully repeat what they told: but, during our hour at Arras, we heard similar accounts, not less full of horror; though it was so long since these scenes of blood had happened. The records of the times do but too mournfully prove that this Le Bon was a monster. What an æra of blood has this been!

'What is the reason that a few hundred people, murdered it is true, and murdered without resistance, at the command of a tyrant or of the wretches his advisers, what is the reason that such murders should excite so infinitely greater a sense of horror than the assassination of whole armies, when they meet in mad fury for each other's destruction; though no one man among them has cause, I will not say of hatred, or of anger, but of the least complaint against any other? The abhorrence of the first kind of murders cannot be too great. Why is the second so soon forgotten, so lightly treated, nay so obstinately defended? Will man and the feelings of man never be awake to the truth?

'It was late when we arrived at Amiens; and darkness prevented us from employing our leisure hour in looking at the town.

'French passengers travel in their own style. Money is more scarce among them than among the English; and they seldom indulge themselves in any luxuries, upon the road. Indeed, they many of them consider those things as luxuries which the English suppose to be common necessaries. None of the company would sup, but ourselves; the consequence of which was, we had only a bit of fish and some trifling ragout brought to the table; yet we were charged three livres a head.' Vol. i. p. 131.

It is singular that Mr. Holcroft finds the problem a difficult one. Is there no difference between murdering the weak, the defenceless—between the assassination of those who have fled for security to a supposed asylum; who have trusted to promises, to customs held sacred even by savages—and those who in fair and equal contest have fallen, bravely, fairly, fighting? Language should be changed, or the name of *Le Bon* never used, but in irony. Yet the names of such fiends are numerous; and to erase them from the page of history, would be to destroy one incentive to virtue, by preventing the execration of future ages.

The general view of France is, in our author's opinion, improved. The peasantry are better clothed: if not more merry, they are more sedately cheerful. Rags, poverty, harassed looks, and livid tints, have received a progressive improvement.

'There are peasants who affirm they were happier under their former masters: they make even bitter complaints, and feel deep and unfeigned regret. He knows but little of the human heart, who shall adduce this as a proof that the peasants are now actually more wretched. Scarcely the wisest man has the wisdom so to recollect himself as to be satisfied with the present. There are but few scenes, in past life, so marked by misfortune or pain as not, when remembered, to excite regret that they are gone, never to return. In such a town, in such a country, among such and such friends, how pleasantly says memory the days were passed. Faithless historian! Deceitful varnisher! How dismal and dirty was the town; how solitary and bleak the country; how dull, how insipid, how fatiguing were the friends! An old woman laments the days of her youth; an old man the days of yore.' Vol. i. p. 136.

This reasoning is just. The peasant is not, however, at present equally happy, though, in reality, he will be in time more so. To be sensible of it, he must feel the value of independence. He must no longer be subject to the caprices of a tyrant—no longer be led in chains to slaughter. When this is at an end, like a man just freed from a burden, he will, at first, walk unsteadily. He must learn by degrees to taste, to feel, to enjoy freedom: he has yet had only the semblance of it.

A large part of this volume relates to Paris and the manners of the French. We find it impossible to give an abstract of our author's description of the capital, its buildings, its pomp, and its meanness. The light, trifling, character of the Frenchman is well pourtrayed, traced in all its versatility, in all its Protean changes. Every thing, in description, is magnificent; in execution, little. The fêtes are trifling shows, scarcely of sufficient importance to attract the notice of children in other countries; and the pompous displays of national industry, on the complimentary days, present, with a few exceptions, the grossest deceits or the lamest attempts to imitate the works of other nations. Paris has been so often described, that novelty cannot be expected. Mr. Holcroft, however, engages in the subject more profoundly than most other authors. His researches are more minute in the analysis of the heart; but the mine affords no metal of value: all is glare or dross. We find it difficult to fix on a specimen, and shall therefore refer the reader to the work, which he will not soon lay aside, when once it has engaged his attention. We shall select only the author's very just observations on what may perhaps, in an unreflecting mind, be the result of the picture which he draws.

'I think it high time to warn every reader against a mistake, into which some may have been led, by my remarks. I should be sincerely grieved, for I should have committed a deep injury, nay a serious crime, were I to induce the English to hold the French nation in contempt. Be it remembered that, in those things in which nations

act with real common sense, they entirely resemble each other; and that the deviations, be they great or small, are the very peculiarities by which they are characterised. Were I to describe the peculiarities of my own nation, they would be of a different kind; but, whenever they deviate from common sense, which common sense I understand to include neither more nor less than the most wise and virtuous mode of acting, they would be to its disadvantage. And how innumerable are the deviations to which all nations are subject! I am conscious I write with an intention that, by noticing, men should avoid their mistakes: it is their interest that they should be noticed; and, by the task I have undertaken, it is become my duty. Were this nothing more than a personal apology, it would be something less than trivial; but its aim is not so mean: it is that I may avoid the common yet the most pernicious practice of increasing the animosities of nations; which retard civilization, excite to war, and are the curse of mankind. As a people, the French are truly great; but their peculiarities, their defects, are truly little.' Vol. i. p. 212.

The following remarks are a part of the same subject: they follow a long quotation from Du Clos.

'Du Clos asserts that, did the French reflect enough in their youth, and were they cured of certain defects, they would be the first people on earth: because, even with these defects, there is no nation by whom they are excelled. This is that kind of assertion which every author, writing of his native country, no matter what its defects or its general ignorance, seldom fails to make; and perhaps with truth. I see no good reason for limiting mind by the limits of geography: yet, conspicuous as the French are among nations, and willingly as I would imitate the forbearance of this author, in not assuming pre-eminence, it would but be the affectation of candour, nay it would be vicious, were I to conceal what I suppose to be the indubitable fact; that, in those arts which are most useful, in those manners which are most rational, and in that public government, and private order, that political and individual economy, which can best secure happiness, the French are unfortunately far behind the English. Could I speak this in triumph I should despise myself.

'From the picture of Du Clos himself it cannot but be inferred that, being superficial and easily led, the French are deficient in that energy of character which gives perseverance, order, and consistency, as well to political as to private economy.

'This national energy, if I have rightly observed them, they are acquiring: but the acquirement will be slow; and, if there be that difference of energy, perseverance, and order, which I presume there is, between the French and English nations, equality of improvement may continue: hence a difference as great may also continue to exist through ages no man can say how remote.' Vol. i. p. 418.

Though, on the whole, we have been entertained with these volumes, we must remark that the author too evidently studies refinement. Common observations have often a new garb, a kind of metaphysical gloss, which for a moment deceives, and leads us to suspect novelty where, in reality, the remark is trite or self-evident. At times also, there is an apparent study to

say something profound, with respect to circumstances of the most trifling kind, and to refine on points which admit only of common conclusions. These peculiarities, we will not call them faults, are, however, not obtrusive; and the whole, as we have said, is interesting. It is, nevertheless, an error to have copied frequently from other authors, and passages not always highly interesting; and we feel it more poignantly, as Mr. Holcroft can so well entertain us with his own remarks.

The extensive account of the ancient fêtes is of this kind, and might have been supplied by a general observation referring to St. Foix, &c. We shall resume the work—only one volume of which we have now examined—very soon, and shall then select some passages from our author's description of Paris, more important than those in the volume before us.

(To be continued.)

ART. II.—*The Decameron, or Ten Days Entertainment of Boccaccio. Translated from the Italian. To which are prefixed, Remarks on the Life and Writings of Boccaccio, and an Advertisement, by the Author of Old Nick, a Piece of Family Biography, &c. 2 Vols.* 8*vo.* 16*s. Boards.* Vernor *and* Hood. 1804.

BOCCACCIO was born either in France or in Italy, but in which of the two countries is uncertain, as it is also whether he were the offspring of unmarried or of married parents. His father, who resided at Certaldo, kept a mistress during his stay at Paris, in 1313, and is thought to have had this son by her while in France. He was bound apprentice to a Florentine silk-mercer, whom he served six years, and for whom he solicited orders, and travelled both to Paris and to Naples. Not liking trade, he undertook the law, but attended only to classical studies, poetry, and novel-writing. Petrarch took a fancy to the literary zealot, whose circumstances were narrow, and lent or gave him money, and books, and clothes. The corporation of Florence appears to have conferred on him some place of seneschal, or secretary, which was his source of maintenance; for he obtained the foundation of a Greek professorship in favour of Leontius Pylatus; he was delegated to negotiate the return of Petrarch; and visited, apparently in some public capacity, king Robert of Naples. He must have inherited something from his father, as he could finally afford to decline the service of the republic: and spent the evening of his life at Certaldo.

Boccaccio wrote (1) on the Genealogy of the Gods; a work of which the Venetian edition of 1472 is most in request. In this learned mythologic treatise, he quotes many works of the ancients which were never printed, and of which the manu-

scripts are not known now to exist. It preserves therefore some reliques of antiquity not elsewhere accessible.—(2) On Mountains, Seas, Rivers, &c.—(3). An Abridgement of the Roman History, to the Year of the City 724—(4). A History of illustrious Women—(5). On the Fortunes of illustrious Men; a work paraphrased by our Lydgate—(6). Sixteen Eclogues. These works were all composed in Latin. In Italian, he wrote (1). Il Filocopo—(2). La Fiammetta—(3). L'Ameto, Commedia delle Ninfe—(4). Il Laberinto d'Amore—(5). l'Urbano—(6). La Theseide, whence Chaucer's Palamon and Arcite—(7). Il Decamerone—(8). Vita e Comento di Dante. As Boccaccio calls his Urbano, *opera jucundissima*, it is probable he valued himself most on that production; but his writings all depend on their topic, for the power of amusing: he has good stories to tell; a few borrowed from ancient sources, most from modern *fabliaux;* but his manner of telling them, though dramatic, is gossiping, roundabout, diffuse, circumstantial to a teasing excess. Chaucer, and the early poets of Europe, appear to have learned of Boccaccio this characteristic vice. If all the dull and all the immoral stories were struck out of the Decamerone, it would be reduced to a single and a thin volume.

In the time of Boccaccio, European refinement was still in its infancy. The effects of the different moral habits had not yet been observed in the large scale. Experience had not discovered in how high a degree domestic happiness and social order depend on conjugal fidelity. It was not yet notorious that a husband will submit to no privations, and will undertake no labour, no hazard, to provide for the children of a wife whom he has espoused. It was not yet notorious that filial affection, as well as parental, vanishes where its object is uncertain or infamous: the son disdains at home, without scruple, the frown of a stranger, or the tears of a harlot: the daughter forsakes, in their old age, the one parent because he is not akin, the other because she has not a character. It was not yet calculated how short-lived is the pleasure of gallantry, how long-lived its miserable and irrevocable effect. Beauty lasts but an olympiad; the constancy of a gallant, but a summer: and for this summer, were it to be spent in the paradise of Mahomet, without fear and without remorse, it would not be worth while to endanger, far less to fling away, thirty, forty years of mutual confidence, affection, and friendship. This, where there are no children. And where there are,—mothers, if such there be, who, for a moment, have meditated to snap these ties asunder, how will you buy again those endearing charities and purest pleasures of your nature—that sympathy of family affection, forbidden to the hearth polluted by the adulterer?——The degradation of rank, the dissolution of acquaintance, are comparatively feeble considerations. For want of such reflexions and observations on human

manners, the early writers have, in their plays and novels, frequently thrown the interest on the side of adultery, and have thus made the culture of the intellect a pander to libertinism. Boccaccio is one of those writers, and has perhaps contributed, not less than Molière, to demoralise Europe; to disperse domesticity, and thus to blast the growth and check the progress of all the arts of neat convenience, and useful luxury, and sound economy, and discriminate beneficence, which are attached, by a golden chain, to the system of matrimonial purity.

Another feature of countries which but begin to refine, is, that only the rich, and chiefly the men, compose the reading world. Public approbation tends to a different centre of gravity, among such readers, from that to which it would tend, where the women universally, and the multitude, also read. The scouters of prejudice, the flatterers of licentiousness, are always, in such a public, more acceptable than where the taste for reading is become general. Voltaire found his own country, and the readers of French on the continent, in that state; but he would have been less successful in Great Britain. Indeed, an excellent translation of Voltaire was here published by Smollett, in sixty or seventy numbers; but it did not take. The progress of cultivation is a powerful impediment to the corruptions of literature.

From similar causes, we doubt much whether Boccaccio will become a favourite story-book in Great Britain. It will rather be read with the eye of an antiquary, than with that of a circulating-library lounger. There is a sort of gratification in hunting, to its elemental form, the material of successive productions. We wish to know of what meat the hashes, and *fricándeaus*, and petty-patties of modern literature, are composed: if pleased with the *rechauffé*, we ask about the original dish. Now it happens that Chaucer, Shakspeare, and mediately many moderns, have been indebted to Boccaccio for the fables of plays, tales, episodes of novels, and other similar sketch-work. The Decamerone must be read, to see what these transplantations owe to the soil, and what to the seed: it is time, moreover, for authors to read it, not in order to plunder, but to surpass it. The reputation is very permanent and very gratifying, which accompanies the author of an unexceptionable story-book: he who supplies mankind with innocent amusement, is no inconsiderable benefactor to society.

How might a British Decamerone best be made? Have we no native popular stories? Yes. When a novel of impression and effect makes its appearance, it is usual to separate from it the stimulant and talked-of scenes, and to reprint them in sixpenny and shilling story-books for the cheap amusement of the busy multitude. The Castle of Lindenberg was so separated from

the Monk, &c. Among these abridgements of novels in repute, these distillations from the wash of the circulating library, these essential odours of the flowers of fashion, should be sought the basis of an English Boccaccio. Many a moderate novel will cut down to a good story, by casting away all that is trivial in the incident and dialogue, and all that would do any where of the description. The tragic, the comic, the marvelous romances, might each furnish a separate collection of skeletons. The plots of plays might be made to yield some tributary matter: invention seldom succeeds in a first cast; that which is refashioned is usually better than the wholly new.

But we are forgetting the book before us. Let us transcribe the third novel of the first day.

'Melchizedeck, a Jew, by a story of the three rings, escapes a most dangerous snare, which Saladin had prepared for him.

'This novel was universally applauded, when Philomena thus began: Neiphile's story puts me in mind of what happened to a certain Jew; for as enough has been said concerning God and the truth of our religion, it will not be amiss if we descend to the actions of men. I proceed, therefore, to the relation of a thing, which may make you more cautious for the time to come, in answering questions that shall be put to you. For you must know, that, as a man's folly often brings him down from the most exalted state of life to the greatest misery, so shall his good sense secure him in the midst of the utmost danger, and procure him a safe and honourable repose. There are many instances of people being reduced by their foolishness, which I choose to omit, as they happen daily; but what great cause for comfort a person's good understanding may at some times afford, I shall make appear, as I promised, in the following short novel.

'Saladin was so brave and great a man, that he had raised himself from an inconsiderable person, to be sultan of Babylon, and had gained many victories over both the Turkish and Christian princes. This monarch having in divers wars, and by many extraordinary expences, run through all his treasure, some urgent occasion fell out, that he wanted a large sum of money. Not knowing which way he might raise enough to answer his necessities, he at last called to mind a rich Jew of Alexandria, named Melchizedeck, who let out money to interest. Him he believed to have wherewithal to serve him; but then he was so covetous, that he would never do it willingly, and he was unwilling to force him. But as necessity has no law, after much thinking which way the matter might best be effected, he at last resolved to use force under some colour of reason. He therefore sent for, and received him in a most gracious manner, and making him sit down, he thus addressed him: "Honest man, I hear from divers persons that thou art very wise, and knowing in religious matters; wherefore I would gladly know from thee which religion thou judgest to be the true one, viz. the Jewish, the Mahometan, or the Christian?" The Jew (truly a wise man) found that Saladin had a mind to trap him; and perceiving that he must gain his point should he prefer any

one religion, after considering a little how best to avoid the snare, his invention at last supplied him with the following answer. "The question which your highness has proposed is very curious; and, that I may give you my sentiments, I must beg leave to tell a short story. I remember often to have heard of a great and rich man, who, among his most rare and precious jewels, had a ring of exceeding great beauty and value; and being proud of possessing a thing of such worth, and desirous that it should continue for ever in his family, he declared, by will, that to which soever of his sons he should give this ring, him he designed for his heir, and that he should be respected as the head of the family. That son to whom the ring was given, made the same law with respect to his descendants, and the ring passed from one to another in a long succession, till it came to a person who had three sons, all virtuous and dutiful to their father, and all equally beloved by him. And the young men knowing what depended upon the ring, and ambitious of superiority, began to entreat their father, who was now grown old, every one for himself, that he would give the ring to him. The good man, equally fond of all, was at a loss which to prefer; and, as he had promised all, and being willing to satisfy all, privately got an artist to make two others, which were so like the first, that he himself scarcely knew the true one; and at his death gave one privately to each of his sons. They afterwards all claimed the honour and estate, each disputing them with his brothers, and producing his ring; and the rings were found so much alike, that the true one could not be distinguished. To law then they went, which should succeed, nor is that yet decided. And thus it has happened, my lord, with regard to the three laws given by God the father, concerning which you proposed your question: every one believes he is the true heir of God, has his law, and obeys his commandments; but which is in the right is uncertain in like manner as of the rings."

Saladin perceived that he had escaped the net which was spread for him: he therefore resolved to discover his necessity to him, to see if he would lend him money, telling him at the same time what he designed to have done, had not his discreet answer prevented him. The Jew freely supplied him with what he wanted. Saladin afterwards paid him with a great deal of honour, made him large presents, besides maintaining him nobly at his court, and was his friend as long as he lived.' Vol. i. p. 38.

This story has been beautifully used by Lessing, in his admirable philosophical drama, Nathan the Wise. It would have been interesting to accompany each story with notices of the subsequent use which has been made of it. Thus the seventh story of the second day furnishes Lafontaine with the fable of his 'Fiancée du Roi de Garbe.' The first story of the fourth day furnishes Bürger with the fable of his 'Lenardo and Blandine.' The first story of the fifth day furnishes Dryden with the fable of his Cymon and Iphigenia; and the eighth with that of his Theodore and Honoria. The eighth story of the seventh day supplies Chaucer with his Miller of Trompington:

and the ninth with an incident employed, with modifications, in the story of January and May. The eighth novel of the tenth day is not improbably a relique of antiquity derived from some manuscript no longer extant: and indeed Boccaccio, in his Genealogy of the Gods (lib. xv. c. 6.), intimates that he is indebted to story-books brought from Constantinople by his preceptor Barlaam. He has also used, copiously, the Gesta Romanorum. There are some stories which are evidently true, because they would otherwise not have appeared worth relating: such is the fifth novel of the sixth day, which could only interest, because Forese and the painter Giotto were highly valued at Florence. Such again is the ninth novel of the sixth day, which we shall extract.

'Know, then, that formerly many good customs prevailed in our city, none of which are now remaining, thanks be to avarice, the attendant of our growing wealth, which has long discarded them. This, amongst others, was one, that, in diverse parts of the town, the best families in the neighbourhood would meet together, and compose a society, consisting of a certain number of persons, taking care always to admit only such as were able to bear the expence of it. Every one entertained in his turn, at which time they would shew honour to diverse gentlemen and strangers upon their arrival in our city, and to many of the most worthy citizens, by inviting them to those assemblies: once a year, also, at least, they would be dressed all alike, and they often rode in procession through the city, when they performed their tilts, and other martial exercises, especially on the great festival days, or when the news of some great victory had reached the city. Amongst these societies of gentlemen, there was one, of which signor Betto Brunelleschi was the principal, who was desirous always of procuring Guido Cavalcanti to be one of their body, and not without reason; for, besides his being one of the best logicians in the world, as well as natural philosopher, for which they had no great regard, he was a most polite, good-natured man, as well as an excellent companion, and nobody knew what belonged to a gentleman better than himself: besides this, he was very rich, and ready always to reward merit wherever he found it. But signor Betto was never able to draw him into their assembly, which they all attributed to his speculative way of life; and because he was said to hold some of the Epicurean doctrines, the vulgar used to report, that all this study of his was only to learn whether there was a God or not. One day he was passing from St. Michael's church, along by the Ademari to St. John's, which was his usual walk; and the large marble tombs, such as are now at St. Reparata's, were then about the church, and he chanced to be amongst them, the church door being shut, when Betto and his company came riding through the square, who, getting sight of him, spurred their horses, and came up to him before he perceived them; whilst one of them said, "Guido, thou refusest to be of our society; but when thou hast found out that there is no God, what good will it have done thee?" He, seeing himself surrounded, immediately replied, "Gentlemen, you may use

me as you please in your own territories;" and, laying his hand upon one of the arches, he leaped nimbly over it, and so made his escape. They looked, like people confounded, at each other, saying, that what he had spoken was without any meaning; for that they had no more to do there than any other persons, nor Guido less than themselves. Signor Betto then turned to them, and said: "It is yourselves, gentlemen, that are void of understanding; for he has very worthily, and in few words, said the severest thing in the world to us, whether you understood it or not: consider, then, these arches are the abodes of the dead, and which he calls our territories, to shew us that we, and all other people as ignorant and unlearned as ourselves, are, compared to him and other men of letters, worse than dead men; and, therefore, so long as we are here, we may be said to be upon our own dunghills."—They now all understood what Guido meant to say, and were a good deal ashamed, and from that time said nothing more ever to provoke him, esteeming signor Betto always as a very subtle and sensible man.' Vol. ii. p. 98.

The tenth novel of the sixth day is one of the more remarkable: it is too long and too stale for transcription; but the effect which it must have produced in Boccaccio's age, at the expense of the Catholic religion, may be imagined. The reformation was certainly prepared by a preceding infidelity; and the sceptics, formed by the revival of literature, were glad to patronise and applaud any innovators who seemed likely to fall in with popular tastes, so far as to accomplish the overthrow of the established superstition.

The form of this work is very convenient. There is a great deal of social reading in the polished world now-a-days. While parties of the ladies are at work, one of them reads aloud. In all families there is an occasional lack of conversation after supper, when those who are so often together are by themselves. To attempt to supply this want of colloquy by small-talk, by expanding scandalous anecdotes, and echoing trivial news, is a bad habit, and generates a malicious and trifling taste. It is pleasanter and more profitable to introduce readings. The circulating library is ransacked for this sort of family demand. But a novel does not answer the purpose: it can be begun together; but it cannot be continued together: the curiosity excited tempts one of the party to carry the book up stairs; a second is absent the next evening: a whole week of engagements intervenes, and obliterates the very name of the heroine. Books therefore, which are divided into 'sittings,' and include many distinct wholes, each fit for one evening's amusement, are the most expedient. Hence the perpetual success of Spectators, Ramblers, Mirrors, and the like. Now these pieces are exactly of the right length for social readings. We can finish them without hoarseness, or listen without fidgetting. Do, gentlemen

booksellers, you who cater for the numerous classes of the reading world, bespeak us an English Decamerone.

The translator of Boccaccio could not render his author moral; he has made him less indecent, or at least less coarse, than the Italian original. Some passages are struck out. One, for instance, very needlessly, at the beginning of the fourth day; from which it appears that the three first days were originally published apart, and that it was after a long interval, that the author undertook to continue his work. This preface had a biographical and literary value. It is a natural pause—for the stories of the second part have a more formal and novel-like turn, than the mere anecdotes of the original volume. The name of the personages should all have been retained in their Italian form: Dioneo, not Dioneus; Fiammetta, not Flammetta: indeed, in this last case, the error is ungrammatical; *fl* never occurs in Italian—*etta* is not a Latin termination; so that the name is of no language under the sun. On the whole, the translation is good, and less expanded than the Italian original. The earliest English version is Paynter's Palace of Pleasure, 1566.

An elegant life of Boccaccio is prefixed: it would have been possible to glean a few more circumstances concerning this author, such as his intimacy with the poet Zenobio, the son of his school-master. If we mistake not, there are novels in being of a still more licentious cast than those in the Decamerone, which are occasionally reprinted in Italy, and are understood to have been written by Boccaccio. Diderot is said to have contended, that those who write books of obscenities are no more to blame than those who distil brandy: the fault is with the dram-drinker; with him who makes a needless, intemperate, misplaced use of what human nature has a craving for. Diderot, like archbishop Whitgift, would have licensed the printing of a new and complete edition (September 13, 1587) of Boccace's Decamerone.

The most celebrated commentator on the Decamerone, is Domenico Maria Manni, who published at Florence, in 1742, the 'Istoria del Decamerone.' Had this editor thought fit to accompany the stories with illustrative notes, and to make a classical edition of his author for men of letters, he thence might have derived considerable assistance; but we perceive no citation of the work. Warton is of opinion (History of English Poetry, vol. iii. p. 470) that Sacchetti published tales before Boccaccio; but Manni has shown that the tales of Sacchetti must be dated in 1376, and that they are consequently posterior to those of Boccaccio.

There are other Italian novelists of this class, whose works, partially, deserve importation. The 'Pentamerone,' of Gian

Alesio Abbatutis, is one of the more celebrated imitations: it contains materials for the poet, less exhausted, because less known, than those of its model. An agreeable abridgement of it occurs in the 'Bibliothéque Universelle des Romans.' The oldest of the Italian story-books is, we believe, the 'Cento Novelle antiche,' first printed at Bologna in 1525, but compiled two centuries earlier.

ART. III.—*An Inquiry into the Colonial Policy of the European Powers. By Henry Brougham, Jun. Esq. F. R. S. 2 Vols. 8vo.* 18*s. Boards.* Longman *and* Rees. 1803.

THE radical error of modern colonisation (for the Greeks, from political impotence, acted differently) has been to arrogate supremacy, or dominion, over the colony founded. If every colony were allowed, from the very beginning, to govern itself by its own laws; to levy for its own purposes the necessary taxes; to remain neutral during the wars of the mother-country; to make treaties of commerce with rival states; and to offer subsidiary treaties for securing protection when endangered; the growth of such colonies would be far more rapid. The parent state would economise the expense of government and protection during their weakness; and of a contest for autonomy and independence, after the maturity of such colonies. The commerce, not being a monopoly, would not inflect the pursuits of agriculture into an artificial direction, accommodated only to the wants of a particular state, and dependent on its demand for success: nor would it impede, deter, or postpone the settlement of foreign merchants of different countries, who would not fail, by the variety of their vague intercourse, to introduce, more rapidly, the different classes of settlers and of arts adapted to the climate, than can be invited from any specific metropolitan country. When, instead of confining itself to the outfit, to what may be called the apprentice-fee of a young colony, a nation chooses to retain a certain influence over its conduct, in order to extort income from its earnings, the most generous mode of proceeding is to concede an early and entire emancipation. By the separation of North America, Great Britain has saved the cost of administration and defence, and has secured neutrality to a commercial intercourse which would else have been interrupted by every war. This intercourse is not the smaller, but the larger, for the cessation of the monopoly; both because the consuming population is more increased by foreign accession than it would have been under British supremacy, and because the demands of American commerce are increased by the result of an additional interchange with the French, Spanish, and Portuguese settlements. If the West-India islands, as from the late proceedings in Jamaica seems probable, be conspiring to resist taxation, even for their own protection, when

accompanied with the assertion of British supremacy; it is a question of imminent importance, whether a simple recognition of independence, which would of course secure habitual neutrality in all European wars, be not a wiser policy than any attempt at coercion. Troops can be sent: but the yellow fever may extinguish European armies as rapidly in the adjoining islands as in Saint Domingo. Armed negroes, if inferior in the day of battle, are better wrestlers with the climate. The expense of a conquest would be immense, and the consequent destruction inhuman. By driving the islanders to resistance, they would be compelled to avail themselves, as a resource of taxation, of their power of confiscating the property of absentees. Such a resource would irrevocably extinguish more British property than a conquest would acquire; to say nothing of the lasting mischief of provoking a war with the United States of America, who would assuredly lend at first a secret, and finally a public and avowed, assistance to the imitators of their own rebellion. If the slave-trade had been abolished by Mr. Pitt in 1796, the proprietors, it is true, would have been disaffected; but the black population would have been friendly to British supremacy: now we have to contend both with the vassal and with the lord. Mr. Brougham seems to elude the discussion of these grand and pressing points of colonial polity, and chiefly to speculate on the minor questions of commercial policy. He thus discusses the advantages and disadvantages of monopoly, in opposition to the doctrine of Dr. Adam Smith.

'The following considerations may lead us to appreciate the real effects of the colonial monopoly, in producing this increase of the evil, as it is called, or in rendering the returns of a portion of the national stock slower than they would otherwise be.

'1. The interests of traders, in the employment of their capitals, are by no means the same, in all cases, with the interests of the community to which they belong.

'That trade, of which the profits are moderate, but the returns frequent, is, in the general, much more advantageous to the bulk of the society, than that trade, of which the returns are slow, and the profits great. More industrious people gain by the former, than by the latter operation; since large fortunes are accumulated, but a much greater number of moderate ones are made; and the whole stock of the nation receives a much more important and better distributed addition.

'But the possessors of trading capital naturally seek for that employment of it which may secure to themselves the greatest accumulation of profits. They feel no interest in the total income or savings of the country: their own interest leads them to consider how they may most rapidly acquire a fortune to themselves. The interest of the country points to the trade of quick returns, and small profits: the interest of the merchant points to large profits; and only to quick returns, as the means of increasing the profits, if his capital is sufficiently extensive to enable him to afford to lye long out of his money. A trader will cer-

tainly prefer a commerce which returns his stock twice a year with a profit of five *per cent.*, to one which replaces it yearly with a profit of ten *per cent.*; but he will prefer a trade which replaces the capital at the year's end with a profit of fifteen or twenty *per cent.*, to one which only gives the profit of five or seven *per cent.* at the end of six months. Without any other inducement, therefore, than the great profit, he will employ his stock in the way least beneficial to the rest of the community.

'A monopoly can only create or increase this disadvantage, by creating or increasing the superiority of the profits in the distant trade over those in the nearer trade. The natural disadvantages of a distant market must always be compensated by increase of profits; otherwise, no capital would ever find its way thither. If all colonial monopoly, for instance, were at an end, and, the trade being thrown open, a competition were to reduce its profits to a level, or nearly to a level, with those of the European market, some capital from each country would be withdrawn to the latter market, until the profits of the colony trade rose again. They must always stand considerably higher than the profits of the European market, otherwise no capital would follow them. The monopoly, then, cannot be said to create the superiority of colonial profits or to draw thither all the capital which that superiority attracts.

'2. When the competition reduces the profits of colonial trade, it is very easy to perceive what capitals will be the last to leave it. The merchants of the foreign countries, who had been attracted by the abolition of the monopoly, but whose countries have no more connexion with the colonies than with the parent states in Europe, will much more easily be driven from a trade, in which they had much less inducement to engage, even at equal profits. British stock (for example) will be much more easily drawn from the trade of the Dutch and French settlements, than Dutch or French stock. Traders have a real advantage in dealing with those who speak the same language as themselves, obey the same laws, and follow the fates of the same government. This is a circumstance wholly unconnected with the monopoly, and is essential to the nature of colonial relations. It is the advantage which draws capital to the distant and less profitable coasting trade of any country, in preference to a more profitable traffic with a nearer part of some foreign state. While, therefore, the free trade drives off to other markets a great part of the foreign capitals vested in the colony trade, the great proportion of the capital that remains in it will belong to the mother-country; a proportion rendered still greater by the increased competition of the displaced foreign capitals in the nearer markets. This must happen in the case of one nation possessing all the colonies in the world; but it will happen still more if each trading nation has colonies, and, most of all, in the actual case of each nation possessing colonies of the very same kind, situated in the very same parts of the world. A distribution will thus take place, regulated entirely by the circumstances of colonial, and independent of any partial restrictions or exclusive privileges.

'3. If, by any change in the colonial policy of Europe, the colony trade were thrown open to all nations, with equal, or not very unequal advantages, the stock formerly employed on any particular branch of it, would naturally remain there, in preference to all other

employments. A considerable difficulty, some anxiety, and great temporary expence, attends all changes of stock from trade to trade, and from place to place in the same trade. The stock, too, not immediately engaged in colonial trade, and the industry which that trade puts in motion, become adapted to the particular demands of the distant market. Certain branches of manufacture, as well as the art of constructing vessels of a certain description; the raising of certain kinds of produce; the establishment of certain branches of commerce with neighbouring countries, as subservient to, or springing from, the colonial trade; the education of men in a particular line of business, and the acquisition of certain kinds of knowledge—all rise to perfection from a long habit of engaging in the trade with the colonies as a separate and peculiar profession. A change in those important particulars, is both disagreeable and expensive: it is attended with great anxiety, and much actual loss.

'Whether, then, the monopoly, or the natural circumstances of the colonies, independent of positive institution, have settled in different channels the capital of different trading nations, the establishment of a free trade would with difficulty change the course of the stream, although some dimunition of its force, or beneficial influence, should take place; nearly the same quantity as before would continue to flow in the accustomed channels, with the same rapidity, and towards the same reservoir. The capitals of each nation would retain a bias towards that direction into which long habit had drawn them, although the new arrangements might vary the proportions of each in the division.

'4. We have already examined those circumstances which influence the distribution of the capitals of any nation, and incline capitals of a particular description to follow the more distant employments, while they confine others to the contiguous markets. Those causes, too, are altogether unconnected with, and beyond the influence of monopolies or restrictive laws of any sort. No monopoly can carry to America that stock which is engaged in the smaller retail trade of a country, any more than the natural superiority of colonial profits can draw such a stock to that remote employment. The larger capitals, then, of any country, will generally find their way to the colonies in preference to the home market, or the nearer foreign markets, and to the colonies of that country in preference to the foreign colonies—after an entire freedom of trade, shall have opened every branch of the home trade, and European trade, to all orders of men, and to all countries—and after an entire freedom of colonial commerce shall have admitted all nations to such a share in its profits, as their circumstances may enable them, or induce them to seek.

'5. The increase of new colonies is much more rapid than that of old countries: the demands for capital in the former, are far more urgent and progressive than the accumulation of stock in the latter. Although a system of perfect freedom were to be adopted in the colonial policy of all the European nations, as certain capitals only in each nation can enter into the distant commerce, it is not probable that sufficient stock could ever be employed to reduce the profits nearly to the level of other trades: they would certainly be somewhat reduced, but the trade would still be sufficiently wide to receive all the capital which each commercial nation could pour into it. At any rate, the

whole large capitals of a country possessing colonies would find their way thither. The rapid increase of the colonies would outstrip the augmentation of supply occasioned by the accumulation of the mother country. If any capitals had not at first been vested in the trade, or been driven from it by the competition, they would now be drawn to it, as the whole accumulation of the European capitals would be insufficient. The profits of the European trader would be rendered somewhat lower, though not much, as the prices would still be monopoly prices, both to the European buyer and seller, from the increasing demand for European commodities, and the increasing supply of colonial produce. Any diminution of profits would only be a real loss to the mother country (though perhaps an advantage to the colonies), without tending to confine any of the larger capitals to the home trade, or the nearer foreign trade of consumption. Besides, such a diminution would tend to correct itself: for it would retard the accumulation of the stock destined to carry on the colonial commerce, while the rapidly increasing market would require more and more supplies daily.

'The history of the British commerce with the United States of North America, furnishes ample proofs of the foregoing reflections, and enables us to judge of the effects produced by a much stricter, and more extensive monopoly, than any now possessed by the British merchants, upon the distribution of their capital.' Vol. i. p. 254.

The first of these five propositions, that 'the interests of traders in the employment of their capitals are by no means the same with the interests of the community,' is highly improbable.

That trade, of which the profits are moderate but the returns frequent, is not more advantageous, than that trade, of which the returns are slow and the profits great. Whether a tradesman make fifteen *per cent.* yearly of his capital, by three distinct returns, or fifteen *per cent.* annually by a single return, is, with respect to his means of maintenance from those transactions, identical. But, in the first case, he must squander three times the labour of inspection and direction which he is called upon to bestow in the second case. He loses, therefore, the value of his time uselessly both to himself and to the state, by preferring the quick return at a small profit; so that a trader will, and ought, both for his own sake and for that of the country, to prefer a commerce which replaces his stock yearly with a profit of ten *per cent.*, to one which returns his stock twice a year with a profit of five *per cent.* The opposite doctrine is unaccountably maintained by Mr. Brougham.

The second of these propositions, that 'when competition reduces the profits of colonial trade, the merchants of foreign countries will most easily be driven from it,' is far from being demonstrated. If, in consequence of the superabundance of capital in any given country (as in Holland before the antijacobin war), the rate of interest and profit on the employment of capital there happen to be very low, the merchants of that country will

least easily be driven from any given branch of trade. It is worth their while to undertake it, at an habitually lower rate of profit that can be accepted by the merchants of undercapitaled countries. When, to the advantage of easy credit, is added that of habitual neutrality, which exempts from the high freight and insurance of a belligerent power, this tendency is further increased; so that the capitals least easily driven from a given trade, are not, as Mr. Brougham imagines, those of a metropolitan, but those of an opulent, country. The difficulty of a foreign language is easily conquered, and the figures of arithmetic are already pasigraphic.

The third proposition is just, and acutely defended: the fourth is not very definite. It seems to say that large capitals tend to employ themselves at a distance. No. Distant trade requires large capitals, on account of the slowness of return, and of the magnitude of each venture: but large capitals always prefer, at an equal profit, a domestic employment, on account of the inferior risk. There is an inversion of cause and effect in the statement of this proposition.

The fifth proposition, that 'the increase of new colonies is much more rapid than that of old countries,' it would be thought paradoxical to deny. At first sight it appears to be a self-evident, though needless, truism. As far as population is the sort of increase in question, it is perhaps correct. But here the increase of capital is in question. Let us however suppose that population and capital, which are a good deal connected, both double in ten years in a young colony. It will probably require twenty years for them to double a second time. It will then require forty years for them to double again; and then eighty. For the wages of labour and the profits of stock both keep diminishing, as the competition of men and money increases; but they diminish in a diminishing ratio. Ten years produce a great effect at first, and little effect at last. If then a colony consist at first of a hundred families of five persons each, it is likely to receive an addition of five hundred the first ten years: it is still likely to receive an addition of five hundred in each of the next ten years, although the rate of increase has diminished one half; because it now starts with a thousand, who are to double in twenty years. In like manner it will again receive an addition of one hundred families, or five hundred persons, every ten years, although the population doubles next time only in forty years. If therefore the population of a colony receive every year an equal addition, its increase will appear more rapid while it is a new, than when it is an old, colony. The like is true of its capital: an equal annual addition, continued for seventy years, may, during the first ten years, double the capital of the society; the same during the next twenty, and the same during the next forty, years. But it is not so usual, when speaking of capital, as

it is when speaking of population, to estimate its increase by its rate of increase. Now the positive augmentation of capital proceeds rather faster in an old than in a new country; because a smaller proportion of the annual surplus, or profit, is required for the construction of fixed, unsaleable, unproductive objects, such as churches, bridges, prisons, fortresses; and because the habits of economy, and the means of turning temporary deposits to account, are far more diffusive in an experienced, than in a new community. If in North America there be five millions of men—if in Great Britain there be ten millions of men—the annual increase of capital stock in Great Britain will be more than double the annual increase of capital stock in North America. In other words, the old country increases faster than the new. Mr. Brougham maintains the converse proposition; but he cannot for a moment doubt the fact.

If in this manner the theoretic reasonings of Mr. Brougham be attentively discussed, they will sometimes be found to want solidity and precision; they are oftener subtile and ingenious than clear and satisfactory. But the information with which these speculations are accompanied, is the result of much reading and arrangement, of much learning and labour: it is far-fetched, comprehensive, and select. This is especially conspicuous in the third section of the first book, which treats of the particular relations of the colonies of the European powers to their mother countries.

The whole work is divided into four books; of which the first treats of the relations that subsist between a state and its colonies; the second, of the foreign relations of colonies; the third, of the foreign relations of states, as influenced by their colonial relations; and the fourth, of the domestic policy of the European powers in their colonial establishments. Notwithstanding the very general and embracing superscriptions of these books, they do not relate at all to the Asiatic settlements of the Europeans, but almost exclusively to those in the West Indies. The title of the two volumes should have stated, that the colonial policy of the European powers in the American archipelago was alone to be discussed: but perhaps these are only introductory volumes, and the more important and less exhausted subject of oriental legislation is yet to derive benefit from the sagacity, the talent, and the researches of Mr. Brougham.

ART. IV.—*Storia della Poesie Italiana, &c.*

History of Italian Poetry, by Girolamo Tiraboschi: extracted from his larger Work, entitled General History of Italian Literature. Re-published by T. J. Mathias. 3 *Vols.* 12*mo.* 1*l.* 1*s.* *Boards.* Becket. 1803.

WE are happy to find that this ardent reviver of the study of Italian poetry in our own country meets with so much encou-

ragement. It is only about three years ago that he presented us with a new edition of 'Select Sonnets and Canzonets,' from Petrarc: since which time we have been called upon to notice his 'Lyric Productions of the most celebrated Poets of Italy,' in three volumes duodecimo; and his new edition of Crescembini's 'Commentaries on the History of Italian Poetry; containing an Examination into its different Orders and Species,' published also in three volumes in twelves. The work before us is intended to pair with any one of the foregoing—and is therefore printed with the same type, exhibits a similar page, and is nearly of the same extent. Like the two that immediately preceded it, it is said indeed to be comprised in three volumes; but of these the third is so much more amplified than the rest, that the editor has divided it into two parts, and has made a separate volume of each part.

The work opens with an elegant and ingenious Italian canzone to Mr. Roscoe.—

'Tra facondi scrittor ministro eletto
A ravvivar di Clio l'estinta lampa;'

presenting to him a vision of Lorenzo de' Medici lamenting over the degraded and miserable state of his country. The idea is well applied, and the style and diction are consistent with the editor's accustomed correctness and taste. An introduction follows, in Italian prose, addressed to learned and poetic English readers; in which our compiler again takes occasion to express his strong and ardent attachment to Italian poetry, which, in the language of Pindar, employed upon another occasion, he regards as 'cosa divinamente fondata ed innalzata, con lira variosonante, andamento musicale, e scelta struttura di parole decorosamente collocate ed unite *.' This description, not indeed verbally rendered, though precisely characteristic of the subject to which it was originally applied, may, by many of our readers perhaps, be thought rather eulogistic, when advanced as a common criterion of the merits of Italian poetry. Yet we would rather pardon a heart too sensitive than too dull to the fascinations of such poets as Dante, Petrarc, Ariosto, Alamanni, Chiabrera, Menzini, and others of equal or nearly equal genius, who compose the vast and immortal phalanx, called forth, by the Muses of modern Italy, to exhibit their exquisite powers, and assert their triumphant claims.

In the prosecution of his address, our author laments, and, as an Englishman, takes shame to himself, that the plan for giving

* ——— Θεοδματον χρεος,
Φορμιγγα τε ποικιλογαρυν,
Και βοαν αυλων, επεων τε θεσιν
Μιχθεισαν πρεποντως. Olymp. iii.

a new impression, in the metropolis of this kingdom, of an entire series of the works of the most renowned *historians* of Italy, some time since proposed by a few learned Italians, did not meet with the encouragement to which he thinks it was entitled, and which he fondly hoped it would have experienced. The merits, however, of the *historians* of Italy, or indeed of any other country, are of a very different description from the merits of their *poets*. The chief object of the former is information, which may be communicated nearly in an equal degree in one language as in another; and although, in the diffusion of such information, the writer may exhibit an uncommon portion of beauty and excellence in the peculiarity of his style and manner, yet these are qualities more easily communicable, and at the same time less essential to the subject treated of, than the delicate touches, the etherial and evanescent spirit, that solely characterise and give value to the foreign poet, and consequently render it impossible that his labours should be adequately translated into any language, even though he himself were to be the translator. We admit the merits of Bentivoglio, Guicciardini, and Paruta; but their subjects, their sentiments, and even their difference of style, upon which these merits chiefly depend, are not difficult to transfuse into our own language, and are, in some respects, superceded and rendered unnecessary by original English writers of equal celebrity and value. Such, however, as we have already observed, is not the case with respect to the best poets, whether of Italy or of any other country; whose excellencies are, in many instances, altogether appropriate, and incommunicable by the ablest version imaginable. And, hence, we cannot be surprised, that, while Mr. Mathias meets with encouragement enough from his own countrymen to induce him to persevere in re-editing the productions of the most esteemed Italian poets, or of their ablest commentators, a similar undertaking, in favour of the best moral or historic writers of Italy, should altogether fail of success. We cannot regard this latter labour as likely to be productive of all the advantage and national benefit which he fondly conceives would be derived from it; nor can we quite so severely reproach our countrymen for not having patronised the design.

In the general patronage, however, which our author so feelingly affirms ought to be given to learning and learned men, and the importance of the latter to national taste and language, we cannot but concur most heartily; as we do also in the strictures, by which these observations are verified, upon the absurd introduction, into the language of republican France, of terms which can never be naturalised, and of a style and phraseology which nothing but the most depraved taste, here justly denominated a Gallomania, could endure for a moment. The conclusion of our author's address we shall select, as a specimen

of his ease and elegance of diction; confessing, however, at the same time, that we cannot trace that extreme analogy between the Italian and English tongues which he conceives to exist—and being persuaded that the latter possesses, among the dead languages, a much greater resemblance to the Greek (if even in the present day the Greek can be said to be a dead language), and, among the living, to the German and Persian; to the latter of which it perhaps makes a nearer approach than to any other, at least so far as relates to grammar and construction; and would offer a still closer similitude, if the Persian were divested of its uncouth connexion with Arabic, and once more suffered to appear in all the original purity and simplicity of the genuine Pehlavi.

'Ecco la Gallomania: torniamo alla luce dell' Inghilterra e dell' Italia. Non v' è lingua certamente ch' io stimi coltivi e veneri più della mia propria; ma questo appunto mi rende più studioso ed ammiratore della Italiana, sembrandomi trovare tra le due lingue una somma analogia per la facilità e corrispondenza delle frasi, e spezialmente un' aria di franchezza e libertà nella sublime poesia che eccita in me piacere insieme e meraviglia.

'Indi mi volgo all' Arno,
E, corsa già l'immensa strada Argiva,
Risveglio il suon della Toscana lira
Lo spirto ergendo a non tentate imprese,
Al bel natìo paese
Nuovi fregi aggiungendo aurei immortali;
E al mio Tamigi in riva
Tosche gemme scoprendo o ignote o rare,
Forse le renderò più vaghe e care.

'Ma se alcuno mi domandasse, da quai motivi incitato, con tanto ardente e fervoroso zelo verso le amene e fiorite lettere, m' inchino sì affettuosamente all' Italia; risponderei altamente: E a chi dunque dovrei inchinarmi se non all' augusto e dominante seggio di Febo, alla madre e nudrice delle scienze e dell' arti, alla risvegliatrice del buon gusto, alla fonte di vaghissime fantasie, e all' inesausta miniera de' tesori dell' antichità e delle dotte memorie d' ingegni Greci e Latini?

'A voi dunque, eruditi e studiosi miei compatrioti, raccommando di nuovo la Patria, le Muse, l'Italia, e tutti i suoi più degni eccelsi leggiadri ed eloquenti scrittori, storici, critici, e poeti, di cui si sente la fama in un movimento continuo co i secoli.' Vol. i. p. 29.

We are next presented with a detailed life of Tiraboschi, in a letter, written shortly after his decease, to the abate Francescantonio Zaccaria, by the abate Carlo Ciocchi, librarian to the duke of Modena, from which we shall extract a few particulars. Girolamo Tiraboschi was born at Bergamo, Dec. 28, 1731, of a highly-esteemed and honourable family. Of the earlier years of his education M. Ciocchi professes a total ignorance. About the age of fifteen he entered into the society of Jesus, in which he continued till its abolition, and for which, till the day of his

death, he preserved a tenderness and affection which often induced him to succour and console such members of the fraternity as stood in want of assistance. Having completed his noviciate, and the studies connected with it, he successively opened schools in several of the most considerable cities of his native country; and afterwards, but in what precise year is uncertain, was elected professor of eloquence in the university of Brera, at Milan—a post which he still held when he was appointed by Francesco III. to the office of chief librarian in the ducal library at Modena, upon the death of M. Granelli, in May 1770; having, at this time, acquired no vulgar fame by a new and highly-improved edition of the Italian and Latin vocabulary of Mandosio, and several Latin and Italian orations which he had publicly recited at Milan. Thus fortunately situated, both for his own benefit and that of the library in which he presided, he applied so closely to the precious mine of literature which was now open to him, that, in the course of the first year alone of his appointment, he compiled the first of the *thirteen bulky quarto* volumes of his 'History of Italian Literature,' and compiled it, as he himself freely acknowledges in his dedication, almost entirely from monuments which the library afforded him. Immense as is this entire work, he finished it in eleven years—a work which, as his biographer fairly observes, 'on account of the extent of its erudition, of its critical discussions, of its judicious and modest opinions in every species of literature, and of its philosophic spirit, chastised, nevertheless, by reasonings the most correct, and religion the most pure, of which indeed it is full, has obtained the admiration and applause of the whole republic of letters.' It was almost instantly re-printed, and with abundant success, at Florence, Naples, Rome, and again at Modena itself; while two abstracts of it, in French and German, were circulated through these respective countries, and the Italian and foreign journals were filled with panegyrics upon the laborious author.

Yet the 'History of Italian Literature' was not the only work that he compiled within this period of time: during the same space he composed and published the 'Life of St. Olympia'—a 'Letter upon the historico-apologetic Essay of Lampillas'—the 'Life of Fulvio Testi'—the two first volumes of the 'Modena library'—and all the articles which, as the contribution of his pen, are inserted in the first twenty-three volumes of the Modena Journal. Nothing, therefore, could exceed the indefatigable perseverance of this able and excellent scholar: but it is not always that an equal degree of merit meets with an equal recompense; for honours, dignities, and privileges seem to have rushed into the lap of Tiraboschi in an over-flowing tide. Hercules III., who had now succeeded to the principality, as an

open proof of his esteem and friendship for him, granted him the title of cavalier; made him a councillor of state; declared him president of the ducal library, as well as of the ducal gallery of medals; and, to enable him with greater ease to persevere in his literary undertakings, enlarged his salary, and exempted him from all personal attendance upon the library. In the mean while, the Modenese state itself, following the glorious and munificent example of its sovereign, presented him with a diploma of nobility (a copy of which is annexed to the Life before us); added his name to the body of its conservators; admitted him to the enjoyment of all the distinctions, honours, favours, privileges, and immunities possessed by the other nobles of Modena; and accompanied the diploma with a splendid present. In this respect, his native city of Bergamo was not, indeed, less negligent of his merits; a similar diploma testified its sense of his numerous talents and virtues, and in like manner admitted him into the body of its nobles and illustrious councillors.

Not rendered indolent by these extraordinary marks of public approbation and esteem, and the exalted rank which he hereby acquired, Tiraboschi still continued to cultivate the boundless province of letters with indefatigable perseverance. His study seems, indeed, to have constituted almost the whole scene of his existence; for, excepting in the receipt or return of formal visits, to which he was compelled by the very dignities that were heaped upon him and his numerous connexions with foreign literati, and excepting also in the punctilious discharge of the public duties of the Catholic religion, from which he never swerved, he seldom deserted it on any account. In mere indolence he never indulged for a moment, and not often resigned himself to pastimes or relaxations of any kind. His correspondence was immense, and he was not deficient in maintaining it; and the various publications in which he successively engaged, filled up the rest of his hours. Through the earlier part of the evening, alone, he allowed himself to unbend from the severities of profound study, and partook of the conversation of a few select and noble friends. Simplicity of manners, and regularity of life, did not, however, enable him to reach the period of old age. He was attacked in his sixty-second year by a dreadful hæmorrhoidal flux, which was succeeded by a most obstinate retention of urine, while, from a rigid spasm upon the sphincter of the bladder, no catheter could be introduced to afford him relief. In this unhappy state, he submitted to the operation of having the bladder opened; which, nevertheless, afforded him but temporary ease. After lingering, with the utmost degree of patience, and in the full exercise of Christian hope and consolation, for about five days, he died, in the begin-

ning of June, 1794. His body was deposited in the suburban parochial church of Saints Faustino and Giovita, and the following simple inscription placed over it—

'HIERONYMUS. TIRABOSCHIUS.
BERGOMAS.
SACERDOS. PIENTISSIMUS.
ATESTIÆ. BIBLIOTHECÆ. PRÆFECTUS
DE MONIMENTIS. ITALICÆ LITTERATURÆ
OPTIME. MERITUS
OBIIT. III. NON. JUN. AN. MDCCXCIV.
VIXIT. ANN. LXII. M. VI. D. VI.'

Without suffering the original preface to delay us, we proceed to notice the substance of the work itself, as presented in the edition before us. It is divided into seven chapters, chronologically arranged. Of these, the first commences with the eleventh century, and treats of the origin of Provençal and Italian poetry;—the second extends from the latter part of the twelfth to the close of the thirteenth century, and is exclusively devoted to the subject of Provençal poetry;—the third exhibits the progress of Italian poetry within the same period;—the fourth continues the history of the latter through the whole of the fourteenth century;—the fifth carries it through the fifteenth, but is chiefly confined to the Italian drama;—the sixth extends it generally through the sixteenth;—and the seventh concludes it with the beginning of the eighteenth century. With a taste equally correct as that of Crescembini, because formed upon his model, and a range of learning considerably more extensive, Tiraboschi, in the work before us, has offered a publication of far superior entertainment as well as instruction. The plan of the former did not indeed allow him the latitude to which the latter is peculiarly entitled: and hence, while the Commentaries are confined almost exclusively to the mere mechanism of Italian poetry, to its origin, and the various tastes of those who cultivated it in different æras—the history before us admits an account of their lives, and is animated with a multiplity of anecdotes equally curious and amusing.

The aboriginal question, in the consideration of Italian poetry—to whom we are indebted for the introduction and first use of rhyme—the abate deems incapable of solution, and consequently suffers to remain as he found it. 'Su questo argumento' (says he) 'si è scritto molto da molti; ed io non potrei rescirne giammai, se tutte volessi esaminare le opinioni diverse di diversi scrittori, e scoprir tutti i falli in cui molti di essi sono caduti.' We think with our author, and altogether approve of his silence; for, while some derive it from the Troubadours; others, from the Germans; others, among whom is Petrarc, from the Sicilians; others, and especially Don Juan Andres, a learned

Spanish abbé, whose opinions were warmly controverted by another learned abbé of the same nation, Don Stefano Arteaga, from the Persians; while others again maintain that there is no language in which it has not been occasionally employed, and even pretend to find traces of its casual adoption among the Hebrews; it would be a total waste of words and of time to enter into so unsettled and unprofitable a dispute. From whom the Italians themselves derived the use of what our author denominates harmonic verse, to distinguish it from the metrical or measured verse of the ancient Romans; and at what period they first began to drop the use of Latin, and attempt to poetise in their own vulgar tongue; are questions, however, in which, as more easily capable of solution, our author indulges without reluctance. And here, with a liberality which does credit to his heart, he admits, in opposition to both Muratori and Petrarc, that the art of vernacular rhymes did not originate with the Italians or Sicilians: he asserts that he can find no monument of Italian poetry anterior to the close of the tenth century, while it is incontestable that the Provençals were accustomed to national rhyme considerably before that period, and soon acquired such a degree of progress and dexterity in the poetic art, that, towards the termination of the eleventh century, William IX. count of Poitiers, composed a variety of Provençal poems, which were actually published at the same period in Alsace. Of the Italians, he thinks, with Petrarc, that the Sicilians first acquired the practice; not, however, as before observed, that the latter invented it, but that they were first taught it by resident Provençals or Normans (and he rather inclines to the former) who introduced it from their own country. From the proximity of Catalonia to Provence, it is not surprising that vernacular poetry should have made its appearance as early, or nearly as early, in the former as in the latter territory, or that the Spaniards should hence be as anxious to lay in their claim for the invention of this elegant art—elegant at least when refined by succeeding generations—as the Provençals or the Sicilians: but it is truly astonishing that the Normans, a people separated by the whole intervention of France from these more southern provinces, possessing manners, customs, and even a language totally different, should nevertheless have an opportunity of asserting an equal claim with any of them to the merit of the invention; having records of vernacular poetry of a date nearly, if not altogether, as early as the most ancient examples of the Provençals, and rendering it still questionable to which of the two nations the prior introduction or discovery is to be attributed.

Incapable of following the author, or the editor, through the whole extent of the history before us, we shall select the ensuing passage as a specimen of the entertainment they have respectively provided. In the sketch of the life of Petrarc, the abate

thus offers his opinion concerning the celebrated fair to whom he was so ardently devoted.

'Who was the Laura of Petrarc, has been much disputed in past ages. Some persons, who seem to think that poets can never speak or write but in an allegoric sense, pretend that Petrarc was only enamoured of wisdom, and that it was she who constituted the Laura whom he has so much celebrated. This opinion has been propagated by several from the very time of Petrarc himself, as we may determine from a letter which he wrote to James Colonna, bishop of Lombez *, in which he is pleasant upon this subject; but he never gave himself the trouble of confuting such fancies. Alexander Vellutello, who, in the sixteenth century, was one of the most esteemed commentators upon Petrarc, travelled full speed to Avignon, to collect anecdotes of Laura; and having there met, as he himself relates in his Life of Petrarc, with Gabriel de Sade, the latter endeavoured to persuade him that Laura was the daughter of John de Sade, and that she flourished between the years 1360 and 1370: but Vellutello perceiving that this epoch did not coincide with the declarations of Petrarc in his rhymes, made no report of what Gabriello related to him. He had also an interview with Aimaro d'Ancezunes, lord of Cabrieres, a small domain about five leagues distant from Avignon: but having collected nothing satisfactory, he determined upon searching the baptismal registers of these districts; in one of which he found a Laura, daughter of Arrigo of Chiabau, lord of Cabrieres, baptised June 4, 1314. Vellutello had no longer any doubt that this was the Laura so celebrated; and, enraptured with his discovery, founded upon it his somewhat romantic theory of Petrarc's amour. A man who had witnessed and examined the spot in which the passion of this poet, so to speak, had been born and bred, and who had consulted every circumstance that gave a promise of genuine information, appeared worthy of belief; and, in reality, the greater number of writers followed his opinion. Some, nevertheless, depending on a discovery which was made in 1533 of the tomb of Laura, in the church of the Franciscans, at Avignon, in the family chapel of the Sades †, conceived that from this family she might have sprung. But at length the abbé de Sade, attentively examining the documents in his archives, which he afterwards published ‡, clearly proved that Laura was the daughter of Audibert de Noves, a cavalier and syndic of Avignon, and of Ermessenda his wife; that she was born in the suburbs of Avignon, about the year 1308; and that in 1325 she was married to Hugh, son of Paul de Sade. We rejoice with the abbé de Sade in this fortunate discovery, the whole glory of which is due to himself; but there was no necessity for his having insulted us as he has done §, because that on this subject we happen to have been so frequently imposed upon.' Tom. ii. p. 76.

'Such, then, was the object of the constant affection and tender verses of Petrarc. He met with her in the church of St. Clare, in

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* Famil. lib. ii. Ep. ix.
† Mem. de la Vie de Petr. Tom. i. Not. p. 13, &c.
‡ Pièces Justicativ.
§ Tom. i. Pref. p. xxxvii.

Avignon, April 6, 1327 (as, from a variety of passages in the works of Petrarc, the abbé de Sade has abundantly proved; and as, prior to himself, was asserted by Beccadelli, who was followed by others), a day which, in this year, was Holy Monday, and not Friday, as Petrarc seems to indicate in two places *, which may therefore, and which certainly *ought*, to be interpreted, not as referring to the day of Friday, but to the sixth day of April, on which he might still affirm, with some degree of reason, that the Divine Redeemer was dead †. Many writers describe the love of Petrarc as a pure, Platonic affection, which sought no other object than the virtues of Laura; while others speak of it as a love with which he no otherwise concerned himself than in writing verses: and far am I from believing, either that the poet ever attempted any thing that could offend the modesty of Laura, or that she assented to him in any manner unworthy of a virtuous lady. But that Petrarc's affection was a real and impetuous passion, that agitated his mind, and perpetually disturbed its peace, cannot possibly be doubted, by any one who will read—I will not say his verses, in which we may perhaps be induced to think that he has a desire to be poetically playful—but his letters, and his other Latin works in which he speaks seriously, and openly exposes the state of his mind. It is highly probable that Petrarc flattered himself this love was innocent, and even that such an idea had assisted him not a little in elevating his mind towards heaven and God; and, in reality, in his letters to posterity, he denominates his love "most vehement, but single and virtuous,"—'veementissimo, ma unico ed onesto ‡.' Yet he himself is at length compelled to confess that this was only a deception, and that his passion was far from being so virtuous as he had conceived. And it is impossible to read without a sweet sense of sympathy, the third of his dialogues with St. Austin, which he composed in 1343, being five years before the death of Laura, in which he disputes with the saint, and endeavours to prove to him the innocence of his affection; while, in attending to his own developement of all the effects which it produced—his disquietude, his disturbance, his transport, his wakefulness, his listlessness of every thing—he sincerely avows that he was entangled in a dangerous snare, and solicits assistance to escape from it. To the honour of Petrarc, it must, moreover, be confessed that he was not long in discovering that his passion demanded a check, or in seeking for proper remedies against it. It is thus he reasons in a letter, written in 1336, to father Dionigi, of the order of St. Austin, and a professor in the university of Paris, of whom we have already made mention: "I said to myself, to-day the tenth year is completed, since, abandoning the studies of childhood, thou partedst from Bologna. Eternal God! what change in thy habits has occurred within this short period! Even now am I too far from port to be able to reflect with confidence on the storms that are past. The day perhaps may arrive in which I shall look back on these events, in the very order in which they occurred; first, saying with thy own St. Austin, I desire to recall to mind my former weaknesses and shameful passions, not because I still love them, but

* Son. iii. and xlviii.
† Mem. de la Vie. de Petr. Tom. i. p. 137.
‡ Vol. i. Oper.

that I may love thee, O my God! Much peril and labour still remains for me, it is true. I no more love the object I have hitherto loved: but yes—too much I still love her; yet I love her with more modesty, with more restraint: true, I still love—but I love, as it were, in spite of myself: I love passionately—I love with sighs and lamentations, and prove, in my own heart, this saying of Ovid—

'Odero si potero: si non, invitus amabo.'

It is nearly three years since this criminal and perverse passion, which alone has reigned in my heart and engaged my whole attention, first began to find an enemy that opposed it; and hence, for a long time already, has war prevailed between them." At length, after having offered many other remarks in the same strain, and having mentioned St. Austin's book of Confessions which he had received from Dionigi, and always carried with him, he concludes: "Thou seest then, most beloved father, that I do not desire to conceal any thing from thee, since I not only openly expose to thee my whole life, but even the whole of my thoughts, which, I pray the God of mercy, may at one time be rendered firm and stable; and that, after having been long whirled at random among so many objects, they may ultimately be turned towards that which is the only true, permanent, and certain good *."

ART. V.—*Philosophical Transactions of the Royal Society of London. For the Year* 1803. *Part II. (Continued from p.* 40.*)*

'XI. Account of some Experiments on the Descent of the Sap in Trees. In a Letter from Thomas Andrew Knight, Esq. to the Right Hon. Sir Joseph Banks, Bart. K.B. P.R.S.'

While we give due credit to Mr. Knight's ingenuity and attention, we cannot avoid remarking that his experiments and observations are not always conclusive or satisfactory. The former are too few, and not sufficiently varied, and the consequences not at all times correctly drawn. We have formerly noticed his early experiments, which were not very clearly detailed: the obscurity is now avoided.

In a prior memoir, he endeavoured to show that the sap, or nutritious fluid, absorbed by the roots, was conveyed by the alburnum or white wood of the root, trunk, and branches; that it passes through the central vessels of the latter into the succulent part of the annual shoot, the leaf-stalk, and the leaf; and that it returns to the bark through the returning vessels of the leaf-stalk. The object of the present paper is to demonstrate the causes of the descent of the sap through the bark, and the consequent formation of wood. These are, in our author's opi-

* Famil. lib. iv. Ep. i.

nion, gravity; the motion communicated by winds; capillary attraction; and perhaps some 'conformation of the vessels themselves,' better calculated to carry fluids in one direction than another. The first of these causes is sufficiently obvious; and capillary attraction, as it carries up the fluids in the plant, may bring them back again. The effect of the motion of the winds is equivocal; and the peculiar conformation of vessels may reasonably be doubted, while it is uncertain whether vessels of any kind exist. The perspiratory vessels are confined, as appears from the author's experiments, to the under *pagina* of the leaf, while the upper is probably adapted for the emission of gas, perhaps for the absorption of light. Though gravitation be allowed, as the cause of the descent of sap, we do not think it proved by Mr. Knight's experiment, which shows only, that, in a vigorous plant, sap will circulate, whatever the direction of the shoot may be. In this instance, the impulse was from below. In the experiment by which the effects of motion are demonstrated, the tree was unnaturally confined, and the more it was shaken in the upper part, the greater was the stricture formed by the haybands. The other appearances of mountain trees are easily accounted for, from common causes. The following fact merits notice.

'Not only the external form of the tree, but the internal character of the wood will be affected by the situation in which the tree grows; and hence, oak timber which grew in crowded forests, appears to have been mistaken, in old buildings, for Spanish chesnut. But I have found the internal organization of the oak and Spanish chesnut to be very essentially different. The silver grain and general character of the oak and Spanish chesnut, are also so extremely dissimilar, that the two kinds of wood can only be mistaken for each other by very careless observers. Many pieces of wood found in the old buildings of London, and supposed to be Spanish chesnut, have been put into my hands; but they were all most certainly forest oak.' P. 282.

The following remarks are also important.

'The formation of alburnum in the leaf-stalk, seemed to point out to me the means of ascertaining the manner in which it is generated in other instances; and to that point my attention was in consequence attracted. Having grafted a great many leaf-stalks with shoots of the vine, I examined, in transverse sections, the commencement and gradual formation of the wood. It appeared evidently to spring from the tubes which, in my last paper, I have called the returning vessels of the leaf-stalk; and to be deposited on the external sides of what I have there named the central vessels, and on the medulla. The latter substance appeared wholly inactive; and I could not discover any thing like the processes supposed to extend from it, in all cases, into the wood.

'The organization of the young shoot is extremely similar to that of the leaf-stalk, previous to the formation of wood within it. The

same vessels extend through both; and therefore it appeared extremely probable, that the wood in each would be generated in the same manner: and subsequent observation soon removed all grounds of doubt.' P. 284.

Mr. Knight thinks, with great reason, that the medullary processes are furnished by the bark; and it is not improbable that the sap acquires the power of generating wood by some elaboration in the leaf. What changes it may undergo in the bark, the author has not pointed out; nor is it clear that any take place. That buds, in tuberous-rooted plants beneath the ground, are formed by the matter descending through the leaf, is highly probable; but the experiment by which the author attempts to prove it, is not very decisive. The younger and more succulent bud might receive a coloured fluid more freely than the contracted vessels of the parent root. At least this experiment should be repeated with more attention, and varied by coloured fluids of different kinds.

'XII. Enquiries concerning the Nature of a metallic Substance lately sold in London, as a new Metal, under the Title of Palladium. By Richard Chenevix, Esq. F. R. S. and M. R. I. A.'

We have had occasion to mention that a new metal was some time since offered for sale in this metropolis, which Mr. Chenevix had discovered to be an alloy of platina by means of mercury; and we perceive, in a periodical journal, a reward offered—we believe by the original vender—to any one who will make a similar metal from these ingredients. Mr. Chenevix has certainly succeeded in this attempt; but it throws a little doubt on the subject, that his success was not constant. If it ever took place, however, the conclusion must be pronounced highly probable. It is, nevertheless, very singular that a metal (platina) whose specific gravity is perhaps more than 22, combined with another (mercury) whose specific gravity is nearly 14, should produce a mass of the gravity of about 11. In Mr. Hatchet's very admirable paper, there are certainly instances of very unexpected results, in this respect, from the union of different metals, yet in none is the variation so considerable.

'But a no less extraordinary instance of irregular density is daily before our eyes; yet it has not so much as attracted our attention. It is true that it is taken from among the gases. But, if we suppose that we have attained accuracy in experiments upon these subjects, I see no reason to refuse their evidence in this instance. The density of oxygen gas, to that of water, is as 1 to 740; and the density of hydrogen gas as 1 to 9792. The mean density of that proportion of oxygen and hydrogen gases which constitutes water, is to that of water as 1 to 2098; or, in other words, water is 2098 times heavier than the mean density of its elements in the gaseous state. But water is only 1200 times heavier than steam, or water in the state of vapour. Therefore, there is a variation in +, of 898, or nearly

half, between the density of water and its elements, when both are in the aëriform state. This fact, however, regards bodies only as they remain in the same state, whether of solidity, liquidity, or fluidity. The anomaly is much greater, if we contemplate them as they pass from one of these states to the other. Yet we must not omit the consideration of such a change, in the instance of mercury alloyed with platina; for the former metal, before liquid, becomes solid as it enters into the new combination.' P. 309.

This scarcely solves the difficulty; for steam is by no means water: mercury, indeed, passes from a fluid to a solid state; but the specific gravity is less, while in the changes from an aërial to a fluid state it is greater. Perhaps this subject will be pursued. One suggestion of our author deserves our attention:—It is observed, that several new metals have been lately discovered; and these experiments may excite a doubt whether some of them may not be compounds. No consequence can probably be drawn from the specific gravity, as is evinced by these experiments; and their union, as in this instance, may resist the power of chemical re-agents. Two ductile metals may, indeed, become fragile, but the contrary does not take place in a very high degree.

'It is therefore more to be supposed that we should look to simplification among the fragile metals; and, even at this early period, it may not be too speculative to consider the metallic bodies in an order which may bring together those which possess the greatest number of similar characters.' P. 318.

'XIII. An Account of the sinking of the Dutch Frigate Ambuscade, of 32 Guns, near the Great Nore; with the Mode used in recovering her. By Mr. Joseph Whidbey, Master Attendant in Sheerness Dock Yard. Communicated by the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.'

We are sorry that we cannot abridge this very ingenious paper, which highly merits our commendation. Yet we think the powers might have been assisted by the buoyancy of a considerable number of empty casks.

'XIV. Observations on a new Species of hard Carbonate of Lime; also on a new Species of Oxide of Iron. By the Count de Bournon, F. R. S. and L. S.'

It gives us sincere pleasure to see a taste for scientific mineralogy arising in this kingdom; and, though at present confined in its sources, we trust that these will be more numerous, and their streams more expanded. The count de Bournon describes a new species of hard carbonat of lime, which forms a kind of connecting link between the calcareous carbonats and the arragonite of Haüy. It was a group of hexaëdral pyramidal crystals in Mr. Greville's collection, but which refused to split into the regular rhomboidal form of this substance. Its

fracture was vitreous; but, after many trials, it yielded; reluctantly forming a perfect rhomboidal tetraëdral prism, the angles of which measured 128° and 52°. The terminal faces of the prisms were not, however, smooth or regularly broken. Some varieties are afterwards noticed, which we cannot, with sufficient perspicuity, describe without the diagrams.

'This substance does not appear to be very scarce. Among the crystallized carbonates of lime preserved in Mr. Greville's collection, I have met with about a dozen specimens of it, most of which came either from Carinthia, or from Transylvania, or from Scotland. The beautiful and delicately white stalactitical substance, hitherto known by the name of *flos ferri*, generally belongs to the substance here described, particularly certain pieces of it, which have their ramifications covered with small brilliant asperities, giving them the appearance of fine satin. These little asperities, all of which are inclined, in the same direction, to the axes of the various ramifications, are in fact so many very perfect but minute crystals, which most commonly belong to the forementioned flat pyramidal varieties.

Among the specimens of this kind of carbonate of lime which came from Carinthia, there exist some, in which the sharp pyramids are very small, and appear as if planted almost perpendicularly in the matrix. These specimens may, from the above circumstance, be more easily confounded with the common carbonate of lime in small needle-like crystals; there is, however, the following difference between them, namely, that in the common carbonate of lime, we cannot touch these little crystals, though ever so lightly, without breaking them; whereas, in the substance here described, the crystals are capable of resisting a tolerably strong compression of the fingers, and, if the pressure be increased, they very frequently, instead of breaking off, actually penetrate into the skin. The lustre of the latter substance is also much more lively than that of the former.

'Another circumstance which might prevent our recognizing, at the first view, the crystals of this substance, when placed among those of common carbonates of lime, is, that the crystals of the latter substance are sometimes found in the form of a hexaedral pyramid, nearly as acute as that of the crystals above described; but, in that case, they break with the greatest facility, and the fractures are always smooth, and in the direction of the planes of the primitive rhomboid; a circumstance that is never observed in the crystals of the hard carbonate.

'The matrix of this substance, in most of the specimens I have seen, is a brown oxide of iron, mixed with a portion of argill, and also with a considerable number of calcareous particles. In some of these may be observed the primitive rhomboid of the common carbonate of lime, grouped upon the crystals of the substance here treated of.' P. 330.

Count de Bournon next inquires, whether this substance should be arranged with the carbonats of lime, or with the arragonites. He examines the different properties of each, and thinks that it should not be confounded with the latter. It cer-

tainly is, as we have said, a connecting link; and such, in all natural systems, should be repeated at the extremity of one genus, and at the head of the other, as partaking of the characters of each, while it is properly neither. There may, as our author alleges, be some chemical difference; but its cause has not been ascertained, so that it cannot influence the determination.

'I have lately received, from my worthy friend M. Gillet de l'Aumont, some imperfectly formed and colourless crystals of hard carbonate of lime, which, he says, were found inclosed in lava, near Vertzou, in the environs of Puy de Dome, in Auvergne, and which were considered as a kind of arragonite. These crystals appear to me very similar to the hard carbonate of lime herein described; and M. Gillet informs me, that the above is not the only part of Auvergne in which these crystals are found in old lava. I remember perfectly well, that when I was examining the volcanic products of that province, on the spot, and also those of Velay, of Vivarais, and of Forez, I observed, in many of the lavas of the extinct volcanos of those provinces, groups of thin diverging crystals of carbonate of lime, which appeared to me much harder than crystals of common carbonate of lime in similar circumstances, so that I found it very easy to preserve them entire. I think it very probable, that the *arragonite cylindroide* of the abbé Haüy ought to be referred to this substance.' p. 334.

In this case, it is evident that the lavas have influenced the form of this substance:—may it not arise from a portion of the iron so frequent in them? If so, however, the metal would probably have been detected.

The second substance noticed, is the cubic oxid of iron. To the abbé Haüy we owe much of our knowledge respecting the oxids of iron, and their crystallisable forms. The first degree, which contains the very attractable oxid, possessing the smallest proportion of oxygen, crystallises in regular octaëdrons; the second, with more oxygen, in slightly acute rhomboids; in the third, when the calx is no longer attractable, no form of crystal can be discovered. The following observations, on the principle which should direct us in arranging species, are important.

'The distinction of species here spoken of will perhaps appear extraordinary, to those persons who are accustomed to consider the combination of oxygen with iron as forming of itself a species in the genus, (which genus is determined by the nature of the metal, namely, iron,) because it may appear to them like dividing into various species, that which merely constitutes a single one. But I must observe, that in mineralogy it is not merely the chemical combination of a particular acid with a particular basis which forms the species, but the mode in which that acid is combined with the basis. Perhaps, in many cases, the formation of the species may depend upon the introduction of a third principle, which, either from its mode of

combination or from its nature, has hitherto eluded the investigations of chemistry. Thus, in the analysis of two plants, or of two animals, of totally different species, chemistry, in most cases, is not able to discover any thing but the same ingredients combined with each other. In these instances, therefore, it is evident that the mode of combination, and not the combination itself, is what determines the species.' P. 335.

The slightly attractable oxid of iron, called the specular iron, was supposed to crystallise in a cubic form: but the abbé Haüy has shown that it belongs to the rhomboid of 87° and 93°. Between this, however, and the oxids which neither crystallise nor are attracted, the cubic oxid must be placed. It is the last form which crystallises; and it is not at all attracted. Some portions of hæmatites, which have less than their proportion of oxygen, are of this kind; and even with the octaëdral oxids, when in irregular masses, the cubic oxid is sometimes mixed. It is distinguished by its red colour, and in some specimens has been discovered pure and unmixed, forming, on the surface and occasionally in the substance, striæ crossing each other at right angles.

'XV. Account of the Changes that have happened, during the last Twenty-five Years, in the relative Situation of Double-Stars; with an Investigation of the Cause to which they are owing. By William Herschel, LL. D. F. R. S.'

Of this excellent paper it is difficult to give an adequate abstract, without more extensive quotations than our limits will admit, and without the diagrams with which the minuter explanations are illustrated. Our author's object is the double stars, many of which he endeavours to show are not merely in the vicinity of each other, but, in reality, are binary combinations, each revolving round the common centre of gravity, or apparently, from the difference of size, the smaller revolving round the larger. This, with respect to many double stars, our author seems to have proved without much remaining doubt. The minute particulars we cannot introduce. The general conclusions we shall select.

The first double star noticed, is that on the head of Castor, and Gemini. The distance, in a series of observations continued for twenty-three years and a half, has not varied; but the angle of position of the smaller star has differed. Our solar system is admitted to have a motion in space: but this will not account for the variation; and the phænomena can only be solved, with probability, by supposing them to revolve round a centre of gravity, which has also some motion in space. The discovery of an accidental observation on α Geminorum, by Dr. Bradley, supports the same opinion; and, from the whole, it appears probable that the orbits are circular, and at right angles to the line in which we see them. The period of the revolution of the

small star is found to be about three hundred and forty-two years and two months.

The next star noticed is γ Leonis, the length of the revolution of the small star round this is about twelve hundred years. The star marked ε Boötis is next examined. The apparent motion of the two former is retrograde, of ε Boötis direct.

'I may here add a remark with regard to ε Bootis, which will be applicable to several more of my double stars. In the milky-way, a multitude of small stars are profusely scattered, and their arrangement is very different from what we perceive in those parts of the heavens which are at a considerable distance from it. About ε Bootis, which is situated in what I have formerly called figuratively a nebulous part of the heavens, there are, comparatively speaking, hardly any stars; and, that so remarkable a star as ε should have a companion, seems almost to amount to a proof that this very companion is, as it appears to be, a connected star. The *onus probandi*, therefore, ought in justice to fall to the share of those who would deny the truth of what we may call a fact; and I believe the utmost they could do, would be to prove that we may be deceived; but they cannot show that this star has no connection with ε Bootis.

'This argument will be much supported, when we consider that many of the double stars in the milky-way are probably such as have one of the scattered stars, nearly in the same line, at a great distance behind them. In this case, the two stars of the double star have no connection with each other; and the great number of them in the milky-way, is itself an indication of this effect of the scattered multitude of small stars. In the single constellation of Orion, for instance, we have no less than 43, pointed out by my catalogues; ten of which are of the first class, and yet have undergone no change of distance or position since I first perceived them. But, with apparently insulated stars, such as ε Bootis, the case is just the reverse.' P. 375.

The periodical revolution is uncertain: it cannot employ less than sixteen hundred and eighty-one years.

The ζ Herculis affords a singular appearance; the occultation of one star by another. The δ Serpentis seems also a binary combination; and the periodic time of the revolution must be about three hundred and seventy-five years. The γ Virginis has, like ε Boötis, no proper motion ascertained; but, with the assistance of Mayer's observations, the periodic revolution employs about seven hundred and eight years.

'XVI. An Account of the Measurement of an Arc of the Meridian, extending from Dunnose, in the Isle of Wight, Latitude 50° 37′ 8″, to Clifton, in Yorkshire, Latitude 53° 27′ 31″, in course of the Operations carried on for the Trigonometrical Survey of England, in the years 1800, 1801, and 1802. By Major William Mudge, of the Royal Artillery, F. R. S.

This excellent article, which fills more than half of this part of the volume, does not admit of abridgement; but it will add

greatly to the value of the book which contains it. A series of observations so minute and accurate must be particularly interesting both to the geographer and astronomer.—The usual list of presents and donors concludes the volume.

ART. VI.—*The History of the Revolutions of Russia, to the Accession of Catharine the First; including a concise Review of the Manners and Customs of the Sixteenth and Seventeenth Centuries. By Henry Card, A. B. &c.* 8*vo.* 12*s. Boards.* Longman *and* Rees. 1803.

'THE convulsions of a civilised state,' says Mr. Hume, 'usually compose the most instructive and most interesting part of its history; but the sudden, violent, and unprepared revolutions incident to barbarians, are so much guided by caprice, and terminate so often in cruelty, that they disgust by the uniformity of their appearance; and it is rather fortunate for letters, that they are buried in silence and oblivion.' This reflexion may serve to console us for the defective state of the early history of Russia.

The name of Russians was first divulged, in the ninth century, by an embassy from Theophilus, emperor of the East, to Lewis, the emperor of the West, and son of Charlemagne. The Greeks were accompanied by the envoys of the great duke, or *tsar*, of the Russians, who requested the French monarch to transport them by sea to their native country. At this period the mass of the nation appears to have consisted of Slavonians; but the royal and noble families, of Scandinavians or Goths; the more civilised race having acquired an hereditary ascendancy.

The voyage of discovery into the northern seas, patronised by Alfred, and achieved by Octher, brings the second account of the early state of some of the Russian tribes. The third account occurs in Constantein Porphyrogennetus, who, in his ceremonies of the Constantinopolitan court, notices the arrival of the Russian princess Olga, in the year 946, at Constantinople. Her conversion to Christianity was a consequence of her stay; and, on her return to Novgorod, she became instrumental in attaching the royal family of Russia to the religion of the Greeks. Her grandson, Volodimer (to copy the orthography of Schloctzer), married Anne, a sister of the Greek emperor, and facilitated the establishment not only of the ritual, but of the arts; of the superstition, but of the language; of the monks, but of the manners of the Greeks. From that time the national deity Perun was deserted, as an unclean spirit, and banished to Siberia. Within seventy years from the marriage of Volodimer, was born, in 1056, the first native historian of the Russians, Nestor, a monk of Kiev. His chronicle, which extends to 1115, was successively continued by Sylvester, who died in 1123, by Simeon, who died in 1206, and

by several anonymous ecclesiastics. The archives of Moscow preserve documents, of which the oldest has the signature of the grand duke Andreas, who died in 1158.

Further back than the personal recollections of the princess Olga, Russian history does not extend. She was of Pleskow, and was married to Igor, a son of Rurik. Rurik had been one of three sovereigns who divided the empire, and severally swayed at Ladoga, at Belosero, and at Isborsk; but he obtained an ascendancy over both his competitors, and transferred the seat of empire to Novgorod. Rurik died while his son was a minor. His nephew Oleg then became regent, or rather the chief person—the man of most consequence in the country: he resided at Kiev, and is therefore said to have transferred thither the seat of empire. When Igor grew up, it reverted to Novgorod. These early Russian kings may be compared with the Indian furriers in Canada, who are said to collect a certain proportion of skins, and to pay them as a tribute to the Varangians, that is, to the Armorican, English, and Scandinavian merchants, who trade and pirate in the Baltic. Octher asserts, that the Esthonians drank, in common, mead—at entertainments, mare's milk fermented; but that they had in plenty both wine and beer, which, however, they did not brew. The wine, no doubt, came from the neighbourhood of Constantinople, and was the result of intercourse with the Greeks; but the beer must have been carried from England, or Armorica. Beer therefore, and probably armour, was among the articles exchanged for these furs. The ideas of property were so very lax, that, on the death of a man, his effects, says Octher, are scrambled for; whoever arrives first, loads his horse with whatever he can seize, and rides off with it. A swift horse is very expensive, because it gives a man a better chance of coming in for a legacy. The bodies of the dead are preserved in ice-heaps by the six months together, and a general burial takes place in the spring; a strong symptomatic proof that instances of recovery were not rare after long enduring congelation.

Milton, to whose admirable conduct of the office of secretary of state is chiefly to be ascribed the high reputation of the commonwealth of England among foreign powers, first composed in our language a brief history of Russia. The materials scattered in the Latin historians of the sixteenth century, he has excellently condensed or epitomised; and his short chronicle, of less than six folio pages, may still be read with instruction, if not with satisfaction. The authors of the Universal History enlarged on the task; but it was reserved for Mr. Tooke to import, in a worthy manner, the information compiled by Bayer and Schloetzer concerning the annals of that colossal nation. Mr. Card's work may be considered as a convenient popular manual of Russian history, in which the more prominent incidents

are narrated with eloquence; but, though it may avoid the tedious detail, it is not a substitute for the copious information, of Mr. Tooke. It is likely, however, to be read with applause, and will familiarise, to the English tongue, the novel but not uncouth names of the Slavonian heroes.—A very interesting and romantic fragment is the history of Otropief.

'It is now essentially necessary to relate diffusely the discordant accounts of the several writers concerning the death of the Czarovitz Demetrius, as they enable us to observe the many concurring circumstances which favoured the deception of Otropief, and on what specious and plausible grounds he alleged his pretensions to royal descent.

'It may be remembered that the infant Demetrius was one of the chief adversaries in the reign of Fedor, marked out for destruction by the cruel policy of Boris. To cut off all his hopes of succession to the throne by a speedy death, was the infamous proposal of a nobleman named Clechnin. This confidential friend of Boris, in the discharge of his criminal office, reckoned also on the assistance of the secretary of state Bitiagovski, whose domains lying contiguous to the residence of Demetrius at Uglitz, furnished them with the pretext of stopping there without suspicion. But to insure the accomplishment of his murderous designs, he engaged twelve others in the conspiracy: yet the most useful of these assassins was [*were*] an old gouvernante of the Czarovitz, named Volkhova, and her son Danilo.

'Bitiagovski soon arrived at Uglitz, charged with an order of the court to inspect the domestic concerns of the Czarina. In the house of this princess he exercised the most tyrannical authority, lessened her revenues, deprived her brothers of liberty, and demanded from them the most subservient deference and unqualified submission. To seize the young prince by surprize was the object of this odious inquisition. But the empress, no doubt apprehensive of the stroke which menaced her, scarce ever allowed herself a necessary repose from the anxiety of maternal tenderness. At last, exhausted by incessant watching, she had the misfortune one day to fall into a heavy sleep after dinner. The artful Volkhova did not neglect this critical moment; she conducted the Czarovitz into the court, under the pretence of her son's amusing his mind with infantine sports. Danilo, worthy of his horrible mother, was the first to strike the unprotected prince, whilst the other assassins soon buried their daggers in his body.

'This shocking event happened on the fifteenth of May, one thousand five hundred and ninety-one, in the broad face of day, according to the statement of Russian chronicles. Whilst foreign writers affirm, that this political stroke was achieved during the night, by which means a less precious victim was substituted in the room of the prince. The influence and intrigues of Boris have however entangled this event in the deepest and most impenetrable obscurity.

'According to Russian evidence, this crime was not perpetrated without a witness. The villains, wholly engrossed by their butchering occupation, imagined not they were discerned by the sacristan of the principal church, who, in the first emotions of surprise and terror, sounded the alarm bell. The noise quickly drew together the kins-

men of the young prince. No sooner did they learn that Demetrius was no more, and Bitiagovski was the chief of the assassins, than they ran with the wildest fury to the house of the secretary, seized him, his wife, and most of their accomplices, and stoned them to death in their ungovernable though meritorious indignation. Boris, fertile in resources, and dextrous with all the weapons of dissimulation, soon lulled the suspicions of the credulous Czar. In a plausible memorial presented to Fedor, his brother was there depicted to have been attacked by a violent fever, whilst, forlorn and abandoned by his uncles and more unnatural mother, he put an end to his existence in the paroxysm of his delirium.

'The weakness of Fedor reposed with confidence on this fallacious statement; but the court and the city, more conversant in the manœuvres of Boris, began to scrutinize this affair with no less activity than prudence. To regain his shattered credit he dispatched the prince Vassili Chouiski, the degenerate son of the unfortunate Ivan, and the infamous Clechnin, under the specious view of making a most rigid and impartial examination into this horrible affair. On their arrival they inspected the corpse of the Czarovitz, which was afterwards commanded to be interred. Interrogations were put to the dowager Czarina, her brother, and the whole town: on all sides, the unwelcome sounds of truth reverberated, which were only heard by them to be abused.

'When returned to Moscow, they published a report the most satisfactory to the interests of Boris. Restrained no longer from a free indulgence in the pleasures of resentment by the favourable tendency of this report, he formed a singular system of persecution, which was followed with the most undeviating steadiness. The dowager Czarina soon saw herself immured in the solitary gloom of the cloister, and obliged to take the habit of a nun under the name of Marpha, as a real punishment for her pretended negligence. Her brothers, by the same illegal stretch of despotism, were consigned to different places of banishment; where most of them finished their days. And the greater part of the inhabitants either suffered immediate death, or were transported to a colony at Pelym, a new erected city of Siberia; whilst the bodies of the real authors of his death were dragged from the ditch into which they had been cast by the rage of the populace, and entombed with all funeral honours.

'The motley plan of Otropief was therefore admirably accommodated to cajole the predominant passions of the vulgar, who are ever fond of things new and wonderful. With a well digested art he composed a memorial in which he declared himself to be the Czarovitz Demetrius. That the assassins suborned by Godounof, in the blindness of their zeal, had only destroyed the son of a priest; that, a long time concealed by the fidelity of some boyars, he remained in humble tranquillity; but at last, fearful of being discovered by the numerous emissaries of Boris, and ignorant of a secure asylum in the dominions of the usurper, he was urged by the call of unavoidable necessity to seek a retreat in Poland. And he should think himself in some measure compensated for the unkindness of his past fortune, if, in the most abject state, he could preserve a life, which was there perpetually threatened by the persecuting rage of Boris.

'It is not improbable, had this story been propagated by his own

voice, that he would have failed in captivating the minds of his countrymen, or in drawing to his party an immense number of infatuated adherents. But his consummate policy managed to exhibit this paper in a manner which soon aroused the attentions of all ranks and distinctions of men. He counterfeited an illness in which he contrived to betray the symptoms of an approaching death; after affecting to be almost exhausted by the sharp pangs of his lingering disease, he demanded a confessor; when the priest arrived, he found him with his visage pale, his eyes haggard, his breast panting, and with a voice so faint as to be almost incapable of articulating his words. After appearing to make many painful but fruitless efforts to confess himself, the impostor at last summoned up sufficient strength to conjure the priest to bury him with all the ceremonies appropriate to the son of the Czar, informing him, that after his death, he would discover under his mattress, the recital of his history, which he entreated him not to disclose, until his care-worn soul had emitted its last sigh.

'Conjecture could now gather abundant materials; though the wider her range, the more embarrassed sometimes are her votaries. The good priest, amazed at the uncommon importance of his secret, was for a long time lost in profound and anxious thought. On the one hand, the dread of betraying a religious confidence bound him to silence; on the other hand, the compassion he felt to behold a personage of such elevated dignity exposed to the utmost state of want and distress, induced him to disregard the injunctions of the priest. After remaining a considerable time in suspense, the result of his deliberations proved according to the firm expectations of the impostor, that his benevolence, in conjunction with his curiosity, would triumph over his promises of secresy. With a celerity therefore proportionate to the importance of this affair, he ran to the prince Wiesnovitski, to relate every particular of this singular occurrence.

'The astonished nobleman, on receiving this full information, hastened to the chamber of Otropief for the express purpose of clearing up the mystery of this singular affair. But all his pressing entreaties could not however prevail on the impostor to reveal his secret; his curiosity thus being only more worked up to the highest pitch by this positive and well-timed denial, he forced the confessor to search for the manuscript, which having found and perused with the most scrupulous care, he approached the hypocrite with all that respectful homage which kingly power demands. Then Otropief, with inimitable art, pretending no longer to be actuated by the timid reluctance of confirming his secret, displayed, as a new and incontrovertible testimony of his royal origin, a golden cross studded with the most precious diamonds, which had been given him on the day of baptism by his renowned relative the prince Mstislavski.

'Thus were his prospects raised from sordid poverty and dependence to an opulent grandeur by this masterly invention, and thus the bold impostor soon recovered that health which was never seriously impaired. Inspired also with an opinion that he should still move in a more illustrious sphere, he not only devoted his leisure to the acquirement of some of those elegancies of literature which polish and enlarge the mind, but also to the cultivation of those studies

which instruct princes to sway even an absolute power with wisdom and virtue.

'Nevertheless his mind was not wholly absorbed by these honourable studies, as to neglect paying an unwearied attention to the pursuits and interests of ambition. By the charms of his conversation and the elegance of his person, and by that all-winning flexibility of manners, he courted and obtained the esteem and affection of the brother of his protector, Constantine Wiesnovitski. This connection procured him the valuable friendship of George Mnishek, the palatine of Sendomir, and father-in-law to Constantine; a man no less weighty from his fortune than dignified by his station, and formidable by his power and credit with the diet.

'The fruits of his second marriage was a daughter, called Marina. The beauty of this remarkable woman could only be equalled by her vanity, her boldness by her cunning. Hurried on by the wildest extravagancies, from a restless and devouring ambition, and fancying that in the person of Otropief existed the lawful heir of the throne of Russia, she began seriously to meditate on the means of captivating his heart, which would advance her to glory and dominion. Otropief soon discerned the flattering overtures of Marina, and he answered them with all that respectful gallantry which so soon softens and subdues the most obdurate of the female sex. By thus rendering himself propitious to the views of Marina, he saw that his avarice could be gratified by the commanding influence of permanent wealth, and his amorous inclinations by the possession of a woman, whom the bounteous hand of nature had liberally adorned with the most incomparable personal attractions.

'When the palatine perceived the first openings of their mutual affections, his experienced judgement, dazzled with the chimerical suggestions of future greatness, soon entertained the most sanguine hopes of beholding Otropief invested with all the attributes of regal authority. Agreeably to such expectation, he gave every possible encouragement to their passion. Yet in the transports of his joy for the brilliant fortune of his daughter, he still had the cautious prudence to insist on their nuptials being postponed, until Otropief should receive on the throne the congratulations of his subjects: to this condition the impostor readily acquiesced, for he had too deeply studied the character of the palatine, not to feel perfectly assured that he would now be animated with the most ardent though interested zeal in support of his cause.

'The momentous time pregnant with hope, doubt, and apprehension, was now advancing, in which his extraordinary pretensions were to be ushered into the world, strengthened by all the efficacious influence of royal protection, or to be for ever consigned into perpetual ignominy and oblivion. The diet of Poland opened in the year one thousand six hundred and three; thither the bold Mnishek, relying on his powerful interest, conducted the false Demetrius. In the midst of this splendid and thronged assembly, in the presence of their sovereign Sigismond III. the audacious impostor expatiated with apparent indignation and poignant grief on his own innumerable sufferings; and to heighten the effect of this fictitious narrative, tears

gushed repeatedly from his eyes, as if his manly nature was overcome by the monstrous injustice which his tender years had suffered. The nobles heard him with compassion and regard; though their partiality did not compel them to renounce the treaty of peace which the republic of Poland had so lately concluded with the Russian state.

'The king however declared, that as he had pledged his word to the rigid observance of this agreement, it could not be openly infringed. Nevertheless he freely permitted his grandees who were prepossessed in favour and touched with the misfortunes of the Czarovitz, to espouse in their own name the cause of injured majesty and justice; emphatically assuring them that his most hearty wishes of success would accompany their enterprize. And to confirm the sincerity of these assertions, he immediately assigned to the intended son-in-law of Mnishek a retinue suitable to his pretended birth, lavished on him magnificent presents, and received him at all times with marks of pre-eminent friendship.

'If the reports of the times are to be accredited, this princely generosity originated from the most sinister motives; for it has been strenuously maintained that the false Demetrius promised to bestow on him the city of Smolensk with its extensive dependences, and all the north of the fertile Ukraine, as recompenses worthy of his gratitude, and of the king's acceptance.

'But the most specious article of this dubious contract, and the most repugnant to every principle of justice and public interest, was the promise of reuniting the Russian to the catholic church, as the attempt to violate their religious rites must inevitably have carried misery and bloodshed throughout the empire. But supposing these conditions to be established on the solid basis of veracity, Otropief was too well versed in the intricate wiles of policy, to be destitute of arguments to satisfy his honour and conscience in breaking an agreement, to which he had never perhaps consented but with reluctance.

'The dark cloud now gathering in Poland was soon to overcast the days of Boris with fears of the most alarming nature. A rumour prevailed which quickly grew into credit at Moscow, that the youngest son of the late Ivan was alive and discovered in Poland. On the first intelligence of this new phænomenon, the credulous vulgar swallowed the impostor without any farther inquiry; whilst thinking men and others who were distinguished for their birth, services, and power, made it the subject of their general conversation. In the leaven of different reports which pervaded the whole mass of the people, the ungrateful story reached the tyrant; who, for the first time, trembled upon his throne, cemented by blood and assassination. Sensible of the national fondness of the people for the blood of their ancient rulers, and knowing that neither threats nor persuasions could check the desperate, secure the wavering, nor inspire the disaffected, should the impostor possess the masterly skill of varnishing over the most imperfect parts of his story with the semblance of truth, he saw himself on the brink of ruin, if the most vigorous and subtle measures were not immediately adopted to counteract the projects of this determined foe. His first grand object was to ascertain, beyond all doubt and controversy, the true pedigree of this wonderful person; since no surmise of his real birth had yet been formed, nor any contradiction

been given to the prevailing opinion. With this view he dispatched an emissary into Poland, who had the good fortune to accomplish the purpose of his journey without detection. From his sifting inquiries he learnt, to his astonishment, that this formidable rival was no other than the young deacon Gregory Otropief.

'The darts of affliction carry with them a double force when they come unexpected. What rage, anguish, and astonishment, must have been depicted in the countenance of the Czar, in the first moment of a discovery so unexpected! for Boris, amidst the multiplicity of his great avocations, had entirely lost all recollection of the obscure monk, whom Vassilief had ordered to be placed under the eye of a more rigid superior. How mortifying then to the proud mind of the usurper, first to be encompassed with the terror of foreign invasion from this vagrant upstart, and to feel every hope of safety rest solely on his own vigilance, steadiness, and resolution! The first person who deplored the sally of his furious resentment was the secretary Vassilief, whose undesigning negligence now occasioned him such serious inquietude. Determined to revenge his carelessness, Boris contrived however to cloak his punishment under the appearance of public equity, fearful, should he even pronounce the name of the impostor, it would confer on him an additional importance in the already fluctuating minds of the people. Without listening therefore to the dictates of humanity or justice, the secretary received his death from the knoot for imputed malversations concerning some money committed to his special care and management.

'When the news reached Stockholm (for wonders of this kind travel with speed to a distance) that a pretended Czarovitz had appeared in Poland, the king of Sweden, Charles IX., sent an immediate tender of his services to the Czar. Boris, however, in a manner most suitable to his dignity, refused the proffered aid, determined, whatever might be the consequences, to seek no foreign succour in the preservation of his power and life; nevertheless by one fatal command which he thought would have crushed the conspiracy in the bud, the cause of the impostor acquired such a permanent advantage as never could be remedied or effaced by all his future exertions; instead of remaining in an apparent state of inaction, as if his authority was too strong to be shaken by the most daring schemes of Otropief, he imprudently ordered, under pain of death, the troops spread in the principality of Smolensk to be active and indefatigable in prohibiting all communication with Poland at this dangerous juncture; such a proceeding the people immediately interpreted into palpable symptoms of fear, and into a plain confession of his weakness; by which means the spirit of revolt became more ripe, and the malcontents more bold and insolent.

'The next and less exceptionable measures were to lay open the whole life, descent, and adventures of Otropief, before the king of Poland, and to expostulate with him on account of the countenance and protection which was offered in his territories to so barefaced an impostor. With this intent he dispatched to the Polish court an infant boyar and a monk, who were the ancient and familiar companions of Otropief. But Sigismond, from his great share in the stake, had no inclination to be undeceived. Far therefore from granting them audience, the only favour or rather mercy they could obtain, consisted

in an easy death. Their premature fate could not however deter the Czar from sending Smirnoi Otropief, the uncle of the impostor, into Poland. His mission was attended with a similar disappointment; though he had the secret consolation to retire without being sacrificed to the fears or suspicions of his nephew.

'In this season of approaching tumult and public distraction, when the wise and moderate looked forward with a deep anxiety for their own and the general welfare, when the minds of the guilty and vain were immersed in the most fantastic prospects, and all who were bankrupts in fame and fortune were bent on embroiling the state; the patriarch and clergy, to revive the drooping spirits of the monarch, sent their deputation into Poland, in the hope that it would be received and treated with all possible respect and attention; but their expectations were cruelly disappointed. In the person of their ambassador Poltichof they saw the law of nations violated; he was thrown into the prison of Kief by the positive orders of the ideotical prince Ostrojoski, whose superstition had been so lately shocked at the loose behaviour of the monk Otropief, in the convent of Petcherski, but who now, like other politicians, shifted and accommodated his conduct according to fortuitous changes of the impostor's external circumstances. So transient among weak minds becomes the passion of hatred, so soon is it dismayed and softened into the tone of fawning adulation, when its object rises to unforeseen dignity and greatness.

'With augmenting strength, the impatience and ambition of the impostor also augmented. The most indefatigable exertions were now made by himself, the palatine, and the other Polish nobles who had espoused his cause, to place the Russian diadem on his head by violence of arms: and fortune smiled propitious on their first attempts. The Cosacks of the Don, a restless, bold, and refractory people, averse to the inflexible rigour of Boris, who, much against their inclination, was taming them to the yoke of a more exact discipline than they had hitherto been accustomed to, no sooner learnt that Poland contained the lawful heir of Russia, than they commissioned Koréla their hetman, and other chiefs of distinguished credit, to tend him their grateful homage. He was found by these deputies, busied in warlike preparations against Russia, whilst the disciplined troops and the wise and valiant officers, which the most eminent of the Polish nobility had attached to his cause, impressed these barbarians with a veneration for his person and a respect for his court. Nor can it surprise us that they should implicitly accredit the story of their new master to whom they had sworn allegiance, as the real son of Ivan, when his claims were acknowledged by men of such conspicuous rank, and far their superiors in sound and accurate judgment.

'Whether the seeds of discontent were already germinated in the army, or that their fears had damped their alacrity, Boris, before he had covered his frontiers with sufficient troops, received intelligence that his high-spirited and active rival was rapidly advancing to Tchernigof, with an army of four thousand Poles. The Kniaz Ivan Tatief commanded this place; a man of loyalty, resolute, active, and daring; and whose determination, consistent with his character, was to hold out to the last extremity; but an insurrection among his troops and the populace defeated this honourable design, which ended by his ap-

pearance in chains before the impostor, and their recognizance of his pretensions by an oath of fidelity. Their example was followed by seven other cities. Thus, without drawing his sword, Otropief became master of the frontiers.

'The fame of this great success quickly penetrated into Poland. His army was soon swelled by a crowd of adventurers, eager to profit in the spoils of Russia. With these new recruits, he appeared under the walls of Novgorod-Severski, with the full confidence of being offered the homage and services of the people. But he presently discovered that one spirit and one mind actuated this town. The people were faithful, the troops disciplined, and their leader Basmanof courageous: compelled to form the siege according to the rules of science, they were harassed by their frequent and fortunate sallies. A considerable army, raised under the immediate inspection of the Czar, now also took the field against the bold and subtle rebel, but they only met to retreat to Sevsk with confusion and disgrace. Thither they were quickly pursued by the enemy, and the false Czarovitz would have reaped the honours of a second triumph, when the Russians were timely reinforced by a strong band under the command of Vassili Ivanovitz Chouiski. This prince, who had so lately degraded himself by his cruel treatment to the inhabitants of Uglitz, was of a temper admirably calculated to wade through this scene of tumult, bloodshed, and civil commotion; he was active, fierce, and implacable; while his savageness of heart never permitted the vigour of his arm to be relaxed by any movements of compassion, when employed in the pleasing task of extermination. Overpowered by this fresh torrent of troops, who encompassed him on all sides, the gallant impostor still however rejected all idea of retreat, until six or eight thousand of his men were either killed or taken prisoners, and thirty pieces of his cannon had proclaimed the decisive victory of the enemy. He then retired with his feeble remnant of forces towards Poutimel, supported by a mind firm and undaunted in this hour of difficulty and danger.

'Instead of spreading danger and consternation among the scanty and exhausted troops of the impostor, by an immediate pursuit, the Russians loitered away their time in culpable repose, well pleased with their imaginary conquest; yet even this negligence might have been retrieved, had they directed their first attack against the valiant rebel; but motives of revenge counterbalanced their interest; to exterminate the commander and inhabitants of an insignificant city, called Rylsk, they deemed objects of far more consequence than the destruction of a man who joined to the virtues of courage and patience all that popular address to win the favour of the people, and all the daring and unconquerable ambition of never losing sight of his great object, the throne. Bent on this glorious warfare, they saw, on their approach to the place, the most judicious preparations of defence, with an eye of mortification and surprise, whilst the citizens from the battlements rent the air with the unwelcome sounds of their firm determination to die in support of their injured sovereign the Czarovitz Demetrius. The generals of Boris, who, in their vain confidence of superior strength, had devoted this paltry town to inevitable destruction, were compelled, after five days perseverance, to measure back their steps without even the honour of having molested them in a skirmish.

'The Czar changed his generals, but not his fortune. To Fedor Cheremetief he entrusted the siege of Kromy, occupied by six thousand Cosacks, and the chief partizans of his opponent. Cheremetief reduced the fortress to ashes. But in his attempts to seize the city by assault, and to cut his way through the scattered ruins, he was defeated by the intentional misconduct of his officers. The artillery was unfortunately placed in the hands of a Michael Soltikof, who abandoned his post in the most treacherous manner, whilst the Cosacks, with a courage sharpened by revenge and despair, threw themselves on the besiegers, who pusillanimously fled, unmindful of their martial glory. To increase their misfortune, an epidemical disease raged among their troops, who were swept off in numbers from the want of medical aid. After a variety of delays and consultations, they received from Moscow the medicines prescribed by the physicians of the court. They were administered without any care or caution; and the thinking few will perhaps discover no uncharitable spirit in the supposition that the remedy must have proved no less fatal than the disorder.

'The flame of rebellion now spread itself to the capital; all classes of men turned their looks towards the new claimant with strong indications of favour: but as the people in any convulsion of the state are always the most presumptuous, stubborn, and intractable, their views not extending to remote consequences, Boris thought if their fiery passions could be once soothed and silenced, the general progress of disaffection would soon be terminated. After having revolved on many plans with a singular quickness, for the perilous posture of affairs admitted of no dull delay, his acute discernment at last suggested an expedient which for a time controlled the mutinous spirit of the people:—he commanded the patriarch, (to whom the untaught rabble shewed the greatest reverence, as their infallible oracle of truth,) and the prince Ivan Vassili Chouiski (who could produce such authentic evidence of the death of the young prince) to parade the streets and market-places, for the purpose of quieting the minds of the people, by the positive assurance that the real Demetrius had long since perished, while the usurper of his name was the notorious Gregory Otropief, monk of the Tschudor monastery; and the more to complete this master-stroke of their asseverations, he called in the aid of the grand apparatus of religious vengeance. The impostor and his accomplices, with all imaginary solemnity, were excommunicated in the presence of the people. Nor can we read with surprise, that this sentence should chill their minds with superstitious awe, when ambition, invested with the ensigns of sovereignty, after trampling on the majesty of human laws, laying cities in flames, and thinning the land by its destructive sword, has been stopped in its victorious career, dismayed by the thunder of the dire anathema.

'The gloomy and deceitful calm which hung over the city, the effect of the dread interdict, was however soon succeeded by an unforeseen event, which once more kindled the latent sparks of sedition into a destructive blaze. Boris, rising from his table, was suddenly attacked with the most excruciating pains. On feeling the approach of death, he hastened to assume the monastic habit; when, after a short illness, he died in the seventh year of a stormy reign, a sad example

of the small satisfaction which an ambitious mind finds in the illegal seizure of supreme power.' P. 339.

We are less satisfied with the introductory and concluding portions of this volume, than with the central matter. The earlier narrative embellishes mere savages into organised associations of republicans, and describes the revolutions of Novgorod, as if it were a Greek colony. The latter chapters represent Peter the First, as Voltaire has done, too much like a civilised hero: while his whole conduct seems to have been more the result of sheer insanity than of good sense, and notoriously unfavourable to the real interests of the civilisation of Russia. A monarch, who puts himself apprentice to a shipwright, instead of sending a hundred poor boys to learn the business, takes the very slowest course for getting up a navy. The murder of his son, the shaving of his nobility, the learning to be a drummer, the turning executioner, the habit of intoxication, the affront offered to his clergy, are all of this brutal and insane cast. He ordered his laws from Denmark, because it was a country more despotic than his own. He fixed his metropolis, out of spite against Sweden, so far north, that human industry may yet have to give up the needless and costly contest with climate and with nature. Riga was a better situation, if a Baltic metropolis were to be chosen. Mr. Card is not the only admirer of Peter; for, among the posthumous works of Thomas, occurs an epic poem entitled '*Le Czar Pierre*,' in which the author first lands his hero in Holland, makes him admire a territory in which every thing is the result of human toil, and immediately determine on some fagging enterprise for his lazy Russians. Mr. Card's style is one more of the many imitations of the phosphorescent diction of Gibbon.

ART. VII.—*Letters of Advice from a Mother to her Son.* 8vo. 8*s*. *Boards*. Cadell *and* Davies. 1803.

THESE letters, originally written to a beloved son, are now offered, in consequence of the advice of some friends, to the public attention. Mrs. Crespigny has yielded, with great propriety, to their very judicious admonitions; and, had we been of the council, we should have joined warmly in the solicitation. Precepts from a mother's pen come with additional power; gentleness, delicacy, and affection, thus insinuate advice with peculiar efficacy. Instead of forcible energy, such advice winds, with impressive interest, round the heart: it undermines every baneful passion, and wins by soft, by insensible advances. Happy the sons, whose juvenile years *have* mothers! more happy those who have *such* mothers!

We mean not, however, to offer the incense of indiscriminate praise, though we find little to condemn. In this work, one of

the inconveniences lately pointed out by us, when examining a similar publication, is avoided; *viz.* a want of distinguishing the situation of the person for whose service the letters were written. We perceive these precepts addressed to a young man in the highest paths of life, not needing the assistance of a profession, or attached only to a genteel one. To a person in such circumstances, Mrs. Crespigny's advice will be found highly salutary; and, though she at times descends to trifles, yet, as she properly shows, 'trifles' have occasionally a permanent and powerful influence. Perhaps she incidentally stoops a little to interweave a few Chesterfieldian precepts — we mean not the profligate ones; — for the unsunned snow is not purer than her morality; neither gloom nor fanaticism attaches to her religious precepts; but sometimes *faire l'agréable* is her motto: yet who will say it is a useless one? In short, these precepts are of the highest importance to the youth who, stepping 'into life,'

'————— follows unrestrained
Where virtue guides, or pleasure leads the way.'

The thirteen letters on 'Religion' are excellent, and may be regarded as an abstract of an excellent popular system of natural theology. They might convert a skeptic, would a skeptic condescend to examine them with a resolution to admit whatever is as probable as his own system requires. The letters on 'Charity' — 'Œconomy' — 'Generosity' — 'Gratitude and Friendship'—contain observations and precepts of great importance. A tenth of the income is recommended to be applied to charitable uses; and another tenth to be reserved for incidental expenses. If a man in any station of life have a family, the latter proportion should be doubled; if his income be precarious, quadrupled. We mention this only to keep in view that Mrs. Crespigny addresses her advice to a young man of a certain independent fortune, and to prevent the precept from being taken indiscriminately. The subject of 'Generosity' is well managed; and the following is a proper specimen of Mrs. Crespigny's manner. We may perhaps observe, that the two different senses of generosity are not sufficiently distinguished, though they can scarcely be confounded.

'The genuine kind is implanted in the mind, takes its root there, tinctures every sentiment, blends itself with every action, and its possessor can never foster illiberality, parsimony, or any other mean propensity.

'The spurious sort has no root in the soul, and only accidentally shews itself upon the ostentatious occasions where it may deceive, though it can easily be detected by a scrutinizing eye;—it generally comes forward in some gift made public, or in some popular sentiment where the manner of its delivery shews the heart but little concerned; whereas, genuine generosity never slumbers where the feelings ought

to be awake, glows with fervour in the cause of merit, in defence of injured innocence, and in rescuing real worth from being sullied by unjust accusations, thoughtless assertion, and misconceived representations.

'The person possessed of it, instead of giving into the practice of repeating stories to the prejudice of others, will ever be inclined to skreen their faults, rather than proclaim them, unless by skreening them some evil might arise;—and, in truth, if all our blemishes and failings were too strictly scrutinized and blazoned, there would be very few found so free from them as to have a right to censure others.

'Censure is a very dangerous practice, as there are very few persons with whose true characters we are well acquainted, and upon whose actions we are qualified to form a decided and just judgement.—Nothing can be more ungenerous, or, indeed, contemptible, than to encourage an inquisitive and useless propensity to pry into the affairs and actions of others, and to be a propagator of idle reports against our neighbours, which are often entirely untrue, and very seldom exactly as they are represented; daily experience proves how very difficult it is to arrive at the exact truth of any report,—an event within half-a-mile will be related twenty different ways;—and, though sensible and liberal people are aware of that uncertainty, yet even they are frequently too apt to be in some degree prejudiced by a current report; it is, therefore, highly proper to suppress the habit of repeating every scandalous or idle story that is told us.' P. 179.

The whole of this letter abounds in judicious advice and just discriminations. Those on 'Drinking' and 'Gambling' demand our approbation; but a lady cannot pourtray, with full effect, the disgusting scenes which either passion occasions. It is possible, and with truth, to colour the picture much higher; so indeed as to disgust a man of delicacy at the first glance. But delicacy and feeling are undermined, before the fascination of either can have an influence. With respect to gaming, a young man may win or lose, without great injury, a sum even of importance, if the latter do not impair his fortune; but, from the moment he attempts to win more, or to regain his loss, the poisoned arrow inflicts the wound: the dæmon triumphs. In this, contrary to other vices, the first step may be innocent: the second can never be recalled.

On the subject of 'Duelling' we shall say little. We allow the whole that moralists, all that Mrs. Crespigny, has said against it. Yet there are offences, which no laws can reach; there are insults, which cannot be endured. When the measure is full, a drop will occasion its running over; nor can we ever admit the abstract proposition, that man should be afraid of man. Duelling will, we fear, still continue; for the worst punishment for the crime is death; and that the duellist, in the first step, braves. The finest instance in which a duel has perhaps ever been avoided, occurred in France. Two friends, on a trifling occasion, dis-

puted in a coffee-house; and one was induced to throw the tables on which they were playing, at the other. In the moment all the horror of his situation occurred to him. He must either kill his friend or be killed by him. He went to him at once, apologised for his passion, and offered his hand as a testimony of reconciliation; which the other immediately accepted. 'Now, gentlemen,' says he, explaining his feelings and situation, 'I know the construction that may be put on my behaviour—I am ready to go out with any one who disapproves of it.' It need scarcely be added that no censure appeared—*Vive le sentiment!* was the general acclamation.

The letters which treat of 'Love and Marriage' are, in every view, commendable. Mrs. Crespigny takes off the mask which disguises some of her sex: we wish she had done it more generally; but she probably knows nothing of the worst part. Early marriages are certainly improper; other connexions more so. The disadvantages of the first, and the infamy of the last, are properly exposed.

'Swearing' and 'Falsehood' are held up in the light they merit; and 'Seduction' is justly reprobated. The letters on 'Connexions in Society' relate to the conduct and behaviour of children to parents; of brothers to sisters; and reciprocally. The importance of 'Trifles' is well displayed; and a proper attention to circumstances not generally deemed essential is justly enforced.

'You will find that more than half the happiness of life depends upon trifles: great events happen comparatively but seldom, and, when they occur, if unfortunate, every thing possible is done to mitigate their ill effects;—not so by the chagrin produced from trifles—they do not appear of magnitude enough to interest others for you, and they teize away your comfort, corrode your temper, and destroy your ease;—only self-felt—at first sight, perhaps, it may seem trifling to say, that our happiness in general actually depends more upon trifles than events of magnitude—but certainly it is the fact.

'Trifles occur every half hour, every minute, and, if they are rendered of a galling unpleasant nature—if they are tinctured with the irritability of a husband or wife—with the peevishness of a parent—with the acrimonious jealousy of a sister—or the overbearing manners of a brother—our feelings will certainly be grated and hurt; and the repeated stroke will as certainly undermine affections as the washing of the sea will undermine the bank against which it is continually dashing.' P. 356.

The letters on 'Time' are good; and indeed the value of time is enforced through the whole volume; the value of that which it is the study of fashionable men to destroy or escape from. The regular allotment of hours, if practicable; the doing that early which must at last be done, are precepts in appearance obvious, but much neglected. An hour lost in the morn-

ing cannot always be overtaken by any exertion during the ensuing day. Those men who transact the most various business are most often found at leisure, if they possess only a very little address to leave no accumulation of what can be performed at the time of its occurrence.

The letters on 'Behaviour to Inferiors,' on 'Dress,' 'Conversation,' and 'Accomplishments,' merit no particular remark. That on 'Drawing' is not sufficiently explicit. Perhaps drawing and music should engage no more of a young man's attention than to enable him to judge of the performances of others. The execution, the practice, demands too much time, which can be better employed, and leads to company from which nothing else can be learnt—at least nothing valuable—and sometimes to the society of those whose general conduct, connexions, and conversation, are discreditable.

The letter on 'Diversions' offers nothing of particular importance. We must now leave this elegant volume, which we need not again commend. We could wish that every young man would read it with attention. Religion here assumes its most attractive garb; morality and virtue their loveliest colouring.

ART. VIII.—*Letters to a Young Lady on a Course of English Poetry. By J. Aikin, M. D.* 12*mo.* 4*s. Boards.* Johnson. 1804.

DR. AIKIN's literary popularity is well-merited. The unaffected purity of his style, the judicious precision of his taste, the benevolence of his morality, ought to endear his productions to the parent and to the pupil.

To the readers of English poetry these letters will form a welcome present. They will recall to notice, and prompt a reperusal of, many excellent and instructive pieces. They will abridge the labour of the novice, by teaching where to skip. They will embolden the incipient critic, who finds, on consultation, his sympathies corroborated. They may prepare, what is much wanted both for foreign and domestic circulation, an anthology of our minor poets, from which the weeds of Parnassus should be thrown aside for ever.

The letters respecting Young are among the most original and just.

'As one of our latest subjects was satire, I shall now, by way of comparison, direct you to another satirist of considerable note, of whom, however, we shall probably have more to say under another class. This is Dr. Young, a cotemporary of Pope, and one of the poetical constellation of that period. This author has left us, under the general head of "Love of Fame, the universal Passion," seven

satires, in which he illustrates by example this assumed principle of human conduct. Like all other theorists on the mind, who aim at simplicity in their explanation of the varieties of human character, he has laid more stress upon his fundamental principle than it will properly bear; and in many of the portraits which he draws, the love of fame can scarcely be recognised as a leading feature. In reality, Young was a writer of much more fancy than judgement. He paints with a brilliant touch and strong colouring, but with little attention to nature; and his satires are rather exercises of wit and invention than grave exposures of human follies and vices. He, indeed, runs through the ordinary catalogue of fashionable excesses, but in such a style of whimsical exaggeration, that his examples have the air of mere creatures of the imagination. His pieces are, however, entertaining, and are marked with the stamp of original genius. Having much less egotism than those of Pope, they have a less splenetic air; and the author's aim seems to be so much more to show his wit, than to indulge his rancour, that his severest strokes give little pain.

'It has been observed, that Young's satires are strings of epigrams. His sketches of characters are generally terminated by a *point*, and many of his couplets might be received as proverbial maxims or sentences. Such are the following:

'Men should press forward in fame's glorious chace;
Nobles look backward, and so lose the race.—

'There is no woman where there's no reserve,
And 'tis on plenty your poor lovers starve.—

'The man who builds and wants wherewith to pay,
Provides a home from which to run away.—

'A common figure of speech with him is the *antithesis*, where two members of a sentence, apparently in opposition to each other, are connected by a subtle turn in the sense. Thus,

'And *satirise* with nothing but their *praise*.—

'Tis *inhumanity* to *bless* by chance.—

'A shameless *woman* is the worst of *men*.—

'Because she's *right*, she's ever in the *wrong*.—

'With wit, or the association of distant ideas by some unexpected resemblance, he abounds. Almost every page affords instances of his inventive powers in this respect; some, truly beautiful; others, odd and quaint. I shall produce one as a specimen, which you may classify as your judgement shall direct:

'Like cats in airpumps, to subsist we strive
On joys too thin to keep the soul alive.

'There is little of the majestic or dignified in Young's satires; not that he was incapable of sublimity, but because the view he took of men and manners generally excluded it. Yet his account in the seventh satire of the final cause of that principle, the love of fame, is introduced by some very noble lines, which Pope could scarcely have surpassed:

'Shot from above, by heaven's indulgence, came
This generous ardour, this unconquer'd flame,
To warm, to raise, to deify mankind,
Still burning brightest in the noblest mind.
By large-soul'd men, for thirst of fame renown'd,
Wise *laws* were fram'd, and sacred *arts* were found:
Desire of praise first broke the *patriot's* rest,
And made a bulwark of the *warrior's* breast.

'The purpose of the passage, indeed, is to offer incense at the shrine of royalty; for Young bestowed adulation as largely as censure, and always with a view to his interest; in which he is disadvantageously distinguished from Pope. Two meaner lines will not easily be found than the following in his praise of queen Caroline:

'Her favour is diffused to that degree,
Excess of goodness! it has beam'd *on me.*

'These are at the close of his *second* satire on women; for his politeness did not prevent him from employing the lash with even peculiar force on the tender sex. I think, however, you will feel yourself little hurt by these attacks; for his ridicule consists in presenting a series of caricatures, drawn rather from fancy than observation; and he does not treat the whole sex with that contempt which is perpetually breaking out in the writings of Pope and Swift.

'Before you, for the present, lay down this author, I will desire you to peruse a piece of descriptive poetry, in which he has shown himself master of a very different style. This is his "Paraphrase on Part of the Book of Job," a composition in its original the most sublime of those sacred writings which it accompanies, though, as in all other Hebrew poetry, its grandeur is allied to obscurity. Young has made litttle addition to the primitive imagery, but has rendered it more clear and precise, while it contains all its force and splendour. The descriptions are not always accurate, and the language sometimes borders upon extravagance; but his object was poetical effect, and this he has produced in an uncommon degree. Thus, after his highly wrought picture of the lion in his nightly ravages, he fixes and concentrates the impression of terror, by the figure of the flying shepherd, who

'.... shudders at the talon in the dust.

'This is a stroke of real genius!' p. 103.

'There remains among the blank verse poems a very celebrated work, of a kind totally different from those which we have hitherto considered, the "Night Thoughts" of Dr. Young. The originality and high reputation of this performance undoubtedly entitle it to the notice of all students of English poetry; yet I feel some hesitation in speaking of it to you in recommendatory terms. Against any bad effect it might have upon your literary taste, I think you are sufficiently fortified by the number of excellent productions which have been submitted to your perusal; but I cannot be so secure with respect to its influence upon your sentiments in more important points. "What! (it will be said) can you doubt to put into the hands of a female pupil the admired work of the pious and seraphic Young?"

A short view of the spirit in which he wrote it, and the system upon which it is formed, will explain my doubts.

'The writer was a man of warm feelings, ambitious both of fame and advancement. He set out in life upon an eager pursuit of what is chiefly valued by men of the world; attached himself to patrons, some of them such as moral delicacy would have shunned, and was not sparing in adulation. His rewards, however, were much inferior to his expectations; he lived, as he himself says, "to be so long remembered, that he was forgot," and he was obliged to bury his chagrin in a country parsonage. He also met with domestic losses of the most affecting kind, and he possessed little vigour of mind to bear up against misfortune. In this state he sat down to write his "Complaint," (for that is the other title of the Night Thoughts,) at a time when he was haunted with the "ghosts of his departed joys," and every past pleasure "pained him to the heart." His first object, therefore, is to dress the world in the colours of that "night" through which he surveyed it;—to paint it as a scene

> 'Where's nought substantial but our misery;
> Where joy (if joy) but heightens our distress.

'In his progress he endeavours to pluck up by the roots every comfort proceeding from worldly hopes or human philosophy, and to humble the soul to the dust by a sense of its own vileness, and the inanity of every thing terrestrial. This prepares the way for the administration of the grand and sole remedy for the evils of life—the hope of immortality as represented in the Christian revelation. His view of this scheme is of the most awful kind. He conceives a wrathful and avenging God, on the point of dooming all his offending, that is, all his rational, creatures to eternal destruction, but diverted from his purpose by the ransom paid in the sufferings and death of his Son. I do not take upon me to pronounce concerning the soundness of his theology; but so deep is the gloom it spreads over his whole poem, that, in effect, it overpowers the light of his consolation. There is a kind of captious austerity in all his reasonings concerning the things of this world, that charges with guilt and folly every attempt to be happy in it. Every circumstance is dwelt upon that can image life as vain and miserable; and lest any gladsome note should cheer the transitory scene, he perpetually sounds in the ears the knell of death. Such a picture of this world, I am sure, is ill calculated to inspire love for its Creator; and I think it as little fitted to foster the mutual charities of life, and put men in good humour with each other. What a contrast to the amiable theology of the Seasons!

'I cannot wish therefore that the Night Thoughts should become your favourite—that you should ponder over it, and make it your closet companion. Yet, as a work of genius, it is certainly entitled to admiration; and many of its striking sentences concerning the abuse of time, the vanity of frivolous pursuits, the uncertainty of human enjoyments, and the nothingness of temporal existence compared to eternal, are well worthy of being impressed upon the memory. No writer, perhaps, ever equalled Young in the strength and brilliancy which he imparts to those sentiments which are fundamental

to his design. He presents them in every possible shape, enforces them by every imaginable argument, sometimes compresses them into a maxim, sometimes expands them into a sentence of rhetoric, sets them off by contrast, and illustrates them by similitude. It has already been observed, in speaking of his satires, how much he abounds in antithesis. This work is quite overrun with them; they often occupy several successive lines; and while some strike with the force of lightning, others idly gleam like a meteor. It is the same with his other figures: some are almost unrivalled in sublimity; many are to be admired for their novelty and ingenuity; many are amusing only by their extravagance. It was the author's aim to say every thing wittily; no wonder, therefore, that he has often strayed into the paths of false wit. It is one of his characteristics to run a thought quite out of breath; so that what was striking at the commencement, is rendered flat and tiresome by amplification. Indeed, without this talent of amplifying, he could never have produced a work of the length of the Night Thoughts from so small a stock of fundamental ideas.

'I cannot foresee how far the vivacity of his style, and the frequent recurrence of novel and striking conceptions, will lead you on through a performance which, I believe, appears tedious to most readers before they arrive at the termination. Some of the earlier books will afford you a complete specimen of his manner, and furnish you with some of his finest passages. You will, doubtless, not stop short of the third book, entitled "Narcissa," the theme of which he characterises as

'Soft, modest, melancholy, female, fair.'

'It will show you the author's powers in the pathetic, where the topic called them forth to the fullest exertion; and you will probably find that he has mingled too much fancy and playfulness with his grief, to render it highly affecting.

'The versification of Young is entirely modelled by his style of writing. That being pointed, sententious, and broken into short detached clauses, his lines almost constantly are terminated with a pause in the sense, so as to preclude all the varied and lengthened melody of which blank verse is capable. Taken singly, however, they are generally free from harshness, and sometimes are eminently musical.' P. 176.

If we had to find a fault with this elegant little volume, it would be the absence of a certain enthusiasm of praise, when speaking of *our greatest* writers. A stranger to our literature, who should first become acquainted with it from this book, might imagine that Collins and Akenside were nearly on a level in point of reputation and excellence: whereas Akenside is rather supported and approved for the sake of the moral and liberal tendency of his productions, than read with any thrilling glow of delight and admiration; while Collins, who has more faults, may confidently be opposed to the greatest masters of song, whom antiquity or the modern literature of the continent has to offer in the same department of composition. The habitual

evenness of temper, which pervades this correct, candid, and equitable criticism, is liable to be mistaken for evenness of emotion; and thus, in some degree, to intercept an immediate perception of the relative rank of the authors characterised.

ART. IX.—*Poems, by Peter Bayley, Jun. Esq.* 8vo. 7*s. Boards.* Miller. 1803.

The satires of Churchill are distinguished for nothing but ease. They want the full flow of Dryden, and that attention to general, not individual, nature, which preserves a value after the occasion is forgotten. They want the condensation of sense, perpetually admirable in Pope, which renders his common-places so expedient for quotation. They want imagery, which poetry ought never to want; and they are consequently hastening to the family-vault of the Capulets. The satires before us, like others which have emanated from the anti-jacobin school, exhibit the faults of Churchill.

The author, it must be owned, is very modest.

> 'And now, since honest folks, when books they buy,
> Choose them or by the finger or the eye;
> Now, since a work with creamy paper grac'd,
> With sure success lays claim to wit and taste,
> Since hot-press'd pages give the best pretence
> To force, to genius, judgment, and sound sense,
> Bulmer shall be my printer, every line
> On wire-wove foolscap, or bright crown, shall shine;
> High-wrought vignettes my title-page shall grace,
> And Pybus, quite outdone, shall hide his face;
> Pybus, whom jealous indignation fir'd
> When first he mark'd how every art conspir'd
> To deck our honour'd Shakspeare's matchless page;
> But soon to emulation turn'd his rage,
> And "Yes," he cried, "the Alderman shall see
> "That I can be magnificent as he,
> "Superb my book shall blaze before the town,
> "And Shakspeare's self shall yield to me the crown."
>
> 'F. Nay, if you're willing to quit all pretence
> To judgment, reason, and to common sense;
> If you are pleas'd your verses should be seen
> Mixt with ænigmas on a medley skreen;
> If this suffices, and you think this fame,
> Write on, and welcome, write, in Folly's name.' P. 2.

A note, contiguous to this passage, blames Joan of Arc for its anti-British spirit. This is unjust. Voltaire, in order to render the expulsion of the English from France a contemptible effort, degrades that heroine into a soldier's trull. Mr. Southey, in

order to render the defeat less humiliating, aggrandises that heroine into a second Mahomet. Where the historian will place her, may be doubted; but the interests of our national vanity plainly require the highest possible exaltation of her intellectual and moral qualities, and of the justice of her cause. Else we were conquered by the silliest of panics, and revenged our shame by the most needless of barbarities.

This author seems to be an advocate for Irish love.

> 'Sure it were better with the rugged pride
> Of our forefathers, from the softer toils
> Of love to turn disdainful, or to rush,
> Burning with savage ardour, on those joys
> Which vigour only, and the strength that lives
> In well-knit nerves could give in ruder days,
> When force was wooing, and the sturdy grasp
> Of strong constraint was courtship; so the strength
> Of that dark god avail'd, who from the fields
> Of flowery Enna bore fair Proserpine,
> When she her lap with od'rous blossoms fill'd
> Amid her blithe companions.
> If the heart
> Of that stern king who by the yellow stream
> Of Tiber slew his brother, in revenge
> For his new city mock'd, had known to feel
> The thrill of Love's sweet anguish, to dissolve,
> Lost in luxur'ous fondness, then the might
> Of Rome had never aw'd the subject world:
> But he, an empire's fate on that slight toy,
> A woman's will, not hanging, by surprise
> And timely force his subjects chose to mate:
> So to that pow'r to whom Thöossa bore
> The brutal strength of horrid Polypheme
> Apt games and feasts were done.—To view the sports
> Came all the Sabine damsels, in attire
> Ornate and gay; they from the grassy seats,
> That best befit the rustic circus, view,
> Jocund awhile, the pastime, till the king
> A sudden signal gives; then forth a band
> Of soldiers rushes (while an armed gyre
> Surrounds the throng), to seize their destin'd brides.
> Loud were the shrieks, and dissonant the cries
> Of those astonish'd, when, with eyes of fire,
> Amid their ranks the fierce ungovern'd youth,
> Spurr'd by the sudden stings of quick desire,
> Rush'd;—what could woman's strength avail to stem
> The rage of passion, heighten'd by the charms
> Profusely then display'd! Each in his arms,
> Stung by remembrance of love's genial joys,
> Now long disus'd, bears off his struggling bride
> To forc'd espousals.—From the ravish'd joys
> Of those embraces, not by dalliance won,

Or the lewd tinkling of a cittern's strings,
A race of heroes came in after days,
Who high above the thrones of princes rais'd
Their curule chair, while to their fasces bow'd
The nations round, and at their chariot wheels
Kings led in chains the pomp of triumph swell'd.

'Of all that owns love's influence in the range
Of wide creation, man alone essays
To win return by prayer, by tears, and sighs.—
With fires more fierce within the breasts of brutes
Flames the instinctive passion—With the rage
Of madness stung, with all his veins on fire
And to the marrow pierc'd, the lusty steed
Bursts from the stalls, and snuffs the distant mare.
Along the plain, o'er rocks, through forest shades,
He bounds impetuous; or amid the stream
Of roaring torrents plunges, and the surge
Disparts with chest high-swelling, in the strife
Of waters neighing; while his golden mane
Streams in the wind, or floats amid the wave.

'Deep in Matamba's forests, by the lake
Of Zambré, and the ever-burning sands
Of drear Berdoa's waste, or Gubur's plains,
The glaring lion grapples with his mate,
Madd'ning with savage rapture; with his roar
The desart shakes around, and distant groves
Echo the transports of his horrid joys.' P. 153.

There are sonnets, elegies, descriptive poems, and other pleasing little pieces, in this splendid volume. They are of a kind natural to a luxurious and polished age, little obnoxious to the cavils of criticism, or to the enthusiasms of panegyric. Like the emulsions of the apothecary, they may be recommended with safety, taken with gratification, and missed without regret, when the fastidious hours of leisure require, but supply not, an interesting occupation. The love of picturesque art is a peculiar and ornamental trait of these poems: the author is probably indifferent to forward colouring; for he selects West and Fuseli as the favourites of his judgement.

ART. X.—*The Institutions of the Practice of Medicine; delivered in a Course of Lectures, by Jo. Baptist Burserius de Kanifeld. Translated from the Latin, by William Cullen Brown. 5 Vols. 8vo. 2l. 15s. Boards.* Robinsons. 1803.

WE have been often tempted to examine this work, in the progressive volumes, which have appeared at different periods: yet we resolved to wait for the conclusion, as it did not seem of

sufficient importance to require a minute analysis, while numerous other objects, which we thought more interesting, claimed at the same time our immediate attention.

It is singular, that the translator, in his introduction, gives no account of his author. The title 'de Kanifeld', added to the name, conveys no information; and we might as well, in South Britain, be expected to fix the topography of every minute Highland lairdship. The whole would seem, at first sight, to be a German work; but, even if Ticini did not appear in the title-page of the original, Burserius gives, in different parts of these volumes, sufficient information, by styling himself professor, &c. Ticinensis. Ticinum does not occur in any early classical author. It is, however, Pavia, and the river Tessino still retains very nearly the ancient name. Claudian and Silius Italicus mention it; which we chiefly notice, as it has puzzled some scholars and geographers.

> ——— Frondentibus humida ripis
> Colla levant pulcher Ticinus, et Addua visu
> Cœrulus. *Claudian. 6 Consulat. Honorii.*
>
> Cœruleas Ticinus aquas et stagna vadoso
> Perspicuus servat turbari nescia fundo. *Silius Ital.* lib. iv.

The translator's introduction is in no respect happy; even his title, in a medical view, is equivocal. While, in academic courses, the *institutions* are opposed to the *practice* of medicine, the phrase 'institutions of the practice' appears a solecism. In the introduction, also, he remarks, that the reputation of the work, and the few copies imported into our own country, rendered either a new edition or a translation necessary. The latter was chosen, as not 'inimical to the diffusion of classical erudition,' since, by facilitating the different sources of useful science, more leisure is left 'for indulging in the gratification and *emolument* to be derived from *reading* the *beauties* of ancient poetry and history.' It could scarcely be expected that the physician who could be gratified with the ancient classics, would be greatly *impeded* by the language of Burserius. The translator was probably thinking of Gaubius' Pathology, or the Elements of Brown.

The author speaks with becoming modesty in his preface, and chiefly alludes to the division of fevers, in which he has followed the ancient physicians. He first offers what is styled 'a short Commentary on Inflammation;' in reality, a full account of the opinions of the writers who have preceded him on this subject. He attributes inflammation immediately to irritation. Obstruction is only a cause, when it becomes a source of irritation by its acrimony in consequence of stagnation. Even in the veins, our author supposes that some irritability may exist, and may occasion inflammation from acrimony, particularly in the vena

portarum. Burserius, in the work itself, first treats of 'fevers in general,' and next of their 'divisions and differences.' These, with many physicians on the continent, he multiplies with little reason. According to every rule of arrangement, they are varieties only, and do not always require a different treatment. The first part comprehends the intermitting fevers; the second the continent, comprehending the simple and malignant ephemera; the synochus simplex, or pure inflammatory fever; the putrid synochus of the ancients; the slow nervous (commonly called malignant) fever, and the hectic fever, by which the author means the idiopathic hectic of the ancient authors, distinct from those fevers from vomicæ in the lungs, obstructions in the liver, mesenteric glands, &c.

The second volume contains the remittents, improperly separated from the intermittents. The first of these is the *continued* quotidian, the common remittent: in the same section are arranged the catarrhal fever, the milk-fever of puerperal women, and the acute gastric fever. The milk-fever is separated from the true puerperal fever; and Burserius considers the latter as differing in different circumstances, in consequence of his confounding all puerperal complaints of the febrile kind, and not distinguishing the true acute disease which attacks on the third day, and is as clearly discriminated as small-pox or measles. The continued tertian causus is next noticed: and to these are added the remittents, whose return differs, following sometimes the quotidian, sometimes the tertian type. The *continued* quartan, whose existence is doubtful, concludes the remittents.

The compound continued fevers are included in the fourth part, *viz.* the semitertians, hemitritæi, &c. with some of the more irregular remittents, and a disease which has no separate existence, 'the colliquative fever.'

On our author's view of fevers we shall make a few general remarks. As a collection of facts and opinions, the work is highly valuable. The best authors have been consulted; and their opinions are fairly detailed, with Burserius's own sentiments. So far the work is useful and important; and, as we know that the title of 'Doctor in Medicine' has been often given to those who cannot read Latin, or write English, some of whom have been brought to our critical bar, these volumes may be advantageous by informing their readers that such authors really exist. We would carry our recommendation no further; for if, without better guides, they plunge into the endless confusion, the intricate distinctions, of the present work, the worst consequences may be apprehended. Medicine has begun, in this kingdom, to assume a regular form. Diseases have been carefully distinguished, and appropriate remedies adapted to each. In these volumes the confusion and errors of every age are accumulated. Remedies the most absurd are joined with many that are useful; and, in the rage for

collecting, Burserius has not always thought it necessary to discriminate or appreciate. His own opinions are sometimes interposed; but we are sorry to observe, that, from former prejudices, or the constitutions of the country in which he has practised, his decisions will not be often found applicable to this part of Europe. His theory is involved in all the absurdity of the humoral pathology; and his practice contains many of the errors of the mechanical physicians. Among the most important of these, is the frequent indiscriminate recommendation of venæsection.

In the second volume, the febrile exanthemata are noticed; and in this part the author treats of erysipelas, ignis sacer, scarlet fever, nettle-rash, pemphix, and measles. The history of these diseases is sufficiently correct; but we here find some striking instances of an error, which occurs too often in other parts; we mean the free use of the epithet 'malignant,' which, in the mouths of young practitioners, too eager to talk, may give unnecessary alarm.

The third volume contains accounts of the small-pox, petechial disease, and miliary eruptions. It will be at once obvious, that these portions of the work are unreasonably extended. In reality, the most singular and ridiculous fancies are considered at a length which, from their little importance, they scarcely merit; and the discussions are expanded by inquiries which later experience has shown to be trifling and useless. Those, however, who know how much petechiæ have engaged the attention of the German practitioners, how extensive the controversies have been respecting the idiopathic or symptomatic nature of miliaria, will not wonder at the space filled by our author's collections, which are confessedly numerous; or by his prolixity, which is often disgusting. In this country, petechiæ are chiefly symptoms of a dissolved state of the fluids; and the petechiæ, without fever, which have often alarmed the practitioners of the continent, appear to be a trifling and tractable complaint. Miliaria is almost forgotten, since the cold regimen has been common. In a long and extensive practice, we have only seen it idiopathic in one instance; and then it was a disease too slight to require medical treatment. In this volume, the marginal abridged contents are omitted. The apology for such a suppression is a weak one, *viz.* that of the increased expense: but, in a work of such varied matter, *which also wants the necessary addition of an index*, these are almost indispensable. If, as is alleged, they become unusually numerous, they are the more necessary: if too extensive, they might be easily abridged. Few, we believe, would object to an additional shilling, thus to read the work in an abstract.

At the conclusion of the volume, Burserius apologises for not treating of the plague, as he had never seen the disease. He refers to the authors who have practised during the epidemic, and those who have collected the observations of others. In this

list, however, he mentions Mercurialis and Capavaccius, whose accounts are often fallacious, and omits Chenot, who observed the plague in Transylvania, and gives an excellent history of the disease, and the remedies found most useful during its progress.

In the fourth volume, the other diseases are collected and arranged, as they affect different parts of the body, *a capite ad calcem*; but the author's criticism on nosologists is a little misplaced, when prefixed to a volume where head-ach and catalepsy, vertigo and angina, are connected. Inflammations, convulsions, and hæmorrhages, are mixed with little regularity; because they are affections of the head. The medicines are as little select, as the diseases are carefully collected. We find astonishing cures related of remedies, that, in the hands of others, can produce little effect—for instance, of two drachms of mistletoe in a day, or half that quantity of factitious cinnabar. On the subject of putrid angina our author's directions are vague and indistinct. He even mentions the plan of Meade (unquestionably Mead), who treated it by bleeding and purging, without reprobation. He is not, indeed, aware of the highly virulent nature of the disease, as it has been epidemic in this country, and seems not to have read the treatise of Fothergill. We find that Majault recommended volatile alkali as an antiseptic, in putrid sore throat; so that Dr. Peart was not the first who employed this remedy,—though we have not the slightest reason to suppose that he copied from the French practitioner.

The fifth volume contains the diseases of the chest, of the chylopoetic viscera, of the contents of the lower belly. On these subjects Burserius is not equally full; and we meet with nothing that ought to detain us.

Of the work itself we have sufficiently spoken. It is bulky, without being satisfactory; copious, without being comprehensive. In reality, it may be termed *rudis indigestaque moles:* it oppresses without nourishing, it fatigues without instructing: the readers may well exclaim, '*Inopes nos copia fecit.*' Yet the reader, who can distinguish, will find many useful facts, which he will in vain seek in modern volumes. He must, however, as we have already said, be able to discriminate; for tares are copiously mixed with the corn.

As the original is not now before us, we cannot judge of the accuracy of the translation. This last, however, possesses an idiomatic stiffness, which renders its fidelity highly probable. Mr. Brown apologises for occasionally translating the Latin names. This he should have avoided; for many, who might suppose, for instance, *Lange* was *Langius*, will not recognise *Laurenti* in *Lawrence*. Indeed, the affectation of translating Latin names is now equally troublesome and ridiculous. We yet preserve Grotius and Salmasius; but it is nevertheless the fashion to speak of

the Swedish naturalist as von Linnè; while sometimes he is absurdly called Carolus von Linnè, the Latin Christian name being preserved in conjunction with the Swedish patronymic. In short, Latin names should on no occasion be translated, when fairly vulgarised; the translation either confuses or misleads the reader.

ART. XI.—*The English Encylopædia.* *(Continued from p. 10.)*

IF a great book be not, to every one, a great evil, it is certainly such to the reviewer. A large work, like the present, if it be amply stored with well compacted information of the highest value to those who have occasion to consult it, drags heavily 'its slow length along:' the labour of days may, perhaps, scarcely supply more than a line in the journal; and, as with the lapidary in cutting a diamond, weeks may elapse before a visible impression be made.

Having, at some length, considered the nature of a dictionary like the present, the gradual progress, the plan and execution of similar works, and given a general character of the Encyclopædia before us, we shall be more rapid in our glances through the remaining volumes. We observe, with pleasure, as we proceed, that the authors feel, more sensibly, their own powers; their information is better compacted; the proportion of attention allotted with more care. The letter C, to which we now proceed, does not afford very numerous essays; but the articles themselves are often very minute and scientific explanations. Among the latter we have read, with particular satisfaction, those on 'clock-making'—'colour-making'—'companies'—'cromlechs,' and many others. The articles on the subject of 'natural history' are clear and explicit, though we sometimes wish the inquiries had been continued to a later period. In the article of 'crystallisation,' though Romé de l'Isle and Haüy be mentioned, we do not find any account of their systems; and though the publication of the mineralogy of the latter may have been posterior to the printing of this part of the dictionary, yet there was a former work by the abbé, and his system was clearly explained in the Journal des Mines. In the article of 'currents,' the authors seem to have neglected noticing the important object of the Gulf-stream, unless it occurs in a subsequent article; in which case, a reference should have been made to it.

The lives are, as usual, comprehensive and satisfactory. That of captain Cook we found a little too extensive; and, perhaps, the life of Oliver Cromwell should not have been lengthened by the long extract from Hume. It would have been sufficient to have referred to it.

The treatises are not numerous: that on 'catoptrics' is full and judicious; but on 'chromatics' we find an unreasonably extensive detail of Mr. Delaval's system, which, in the most essential parts, is exploded. 'Chemistry' contains the general doctrines of that interesting science; but some of the newer discoveries, as we have said, are omitted. Inflammables are not noticed in a particular section. 'Sulphur' and 'phosphorus,' however, occur in other parts; 'oil,' among the vegetable productions; and 'coal' afterwards in a very good separate article: we mean only to blame the want of references. 'Chronology' and 'conic sections' are well explained in distinct treatises. That on 'comparative anatomy' is imperfect, as it contains only the anatomy of the dog, of the cock, of fishes; with a very slight account of the structure of amphibia, insects, and worms. The anatomy of fishes, however, is not well connected with the subsequent view of the subject, under the title of 'ichthyology.'

We have carefully examined the articles under the next four letters of the alphabet, and find, on the whole, much room for commendation, and scarcely any for censure. We suspect that the authors begin to find their space limited, and are anxious to supply a varied, satisfactory, information on each subject. This induces them sometimes to conclude hastily, lest they should be tedious; and they occasionally, from this cause, omit some part of their subject. Our suspicions on this point are peculiarly alive, as we sometimes, in our own warfare, feel similar difficulties, and are apprehensive of similar errors. We may therefore, with respect to our authors, be mistaken. We remark, however, many excellent articles, particularly on 'distillation'—'dreams'—'earthquakes'—on 'Mount Etna,' abridged from Houel; on the 'fisheries'—'foundery'—'friction'—'furnaces'—'graftings'—'grasses'—'gunnery'—'guns and gunpowder'—'counterfeit gems, glass,' &c. A very good account of 'draining' is rendered imperfect by the omission of Mr. Elphinston's method of tapping springs; and the article of 'elective attraction' is less *attractive* by the author's not having copied from the best and latest tables, those appended to Gren's chemistry. The article of 'eudiometer' wants some of the methods more lately proposed for trying the purity of air; and that of 'fire' would, perhaps, have been more complete, had count Rumford's and Mr. Davy's ineffectual attempts to revive the old idea of heat depending on vibrations, and not on any specific principle, been added. All the subjects, however, connected with fire, are explained very satisfactorily. We may, in this place, notice the author's ideas respecting the subtle principle on which fire, and many other phænomena, depend. He thinks that light, fire, the electric fluid, the materia subtilis and media, are one and the same; the general principle pervading natural bodies, which, when excited to action, produces light, heat, sound, &c. The

idea is highly ingenious; but we cannot fully agree in adopting it. Fire and light seem to us specifically distinct; and electricity does not, except by accident (to speak logically), produce heat. It melts the sword, without burning the scabbard: it kills the man, and does not singe his linen. In short, in electricity we *see* only the light conveyed with a peculiarly powerful momentum: we find, in its effects, only those of a penetrating agent, which destroys the texture, producing, in its passage, hydrogen, decomposing whatever conveys it, and bursting through whatever opposes its progress. There must, therefore, be more than one such subtle fluid; and, if more than one, why not three, five, or ten? On the subject of 'fermentation,' much is borrowed from the work of Dr. Pennington, published in America. The author thinks with him, that the fermentation of bread, as it has been called, is not properly such, but merely the separation of the particles of the flour by the extrication of air. To prove a negative is not easy; and we think the common opinion well supported by the use of sour leaven, and the peculiar facility with which bread runs into the acetous fermentation in the stomach. The article of 'engraving' we thought too short, and, in a degree, imperfect; but some of the imperfections we find supplied in subsequent articles.

The treatises in this part of the work demand our commendation. Those on 'dialling'—'dioptrics'—'dyeing'—'education'—'experimental philosophy'—'fluxions'—'fortification'—'gardening'—'geography'—'geometry,' and 'grammar,' are, on the whole, clear and satisfactory. The subject of 'electricity' is not brought down to a very late æra; and Galvanism is confounded with it. 'Entomology,' the subject of another treatise, is not sufficiently extensive. The labours of Fabricus and Latreille are not noticed; and the system of the former is too generally adopted, not to render the omission a source of regret. 'Farriery' is explained at great length; and, on the whole, satisfactorily; yet the authors seem to have copied, with too little discrimination, from works of trivial authority, and of an early æra. We shall add a short extract from the article 'glass:' the idea, if not perfectly new, is ingenious.

'With regard to the *theory of vitrification*, we are almost totally in the dark. In general, it seems to be that state in which solid bodies are, by the vehement action of fire, fitted for being dissipated or carried off in vapour. In all vitrifications there is a plentiful evaporation; and if any solid substance is carried off in vapour by the intense heat of a burning speculum, a vitrification is always observed previously to take place. The difference, then, between the state of fusion and vitrification of a solid body we may conceive to be, that in the former the element of fire acts upon the parts of the solid in such a manner as only to disjoin them, and render the substance fluid; but in vitrification the fire not only disjoins the particles, but combines with them in a latent state into a third substance; which, having now as much

fire as it can contain, can receive no further change from that element except being carried off in vapour.'

But though we are unable to effect this change upon solid bodies without a very violent heat, it is otherwise in the natural processes. By what we call *crystallization*, nature produces more perfect glasses than we can make with our furnaces. These are called *precious stones*; but in all trials they discover the essential properties of glass, and not of stones. The most distinguishing property of glass is its resisting the force of fire, so that this element cannot calcine or change it as it does other bodies, but can only melt it, and then carry it off in vapours. To this last all the precious stones are subject. The diamond (the hardest and most ponderous of them all) is dissipable in a less degree of heat than what would dissipate common glass. Nor can it be any objection to this idea, that some kinds of glass are capable of being converted into a kind of porcelain by a long-continued cementation with certain materials. This change happens only to those kinds of glass which are made of alkaline salt and sand; and Dr. Lewis hath shown that this change is produced by the dissipation of the saline principle, which is the least fixed of the two. Glass, therefore, we may still consider as a substance upon which the fire has no other effect than either to melt or dissipate it in vapour.' Vol. iii. p. 787.

We ought not to omit that all the articles relative to the arts are clear, explicit, and satisfactory.

The lives, in this part, are executed with attention; but numerous authors are omitted. Dr. Gregory's is minutely detailed; but Dr. Cullen was forgotten. He appears however in the appendix. It is singular that, in the life of Goldsmith, his History of Animated Nature is overlooked. In many of the lives, indeed, there are omissions, which must not be imputed to the authors; but to the plan, which is too extensive for a work of no uncommon bulk. The Iliad may be comprised in a nut-shell; but such an edition can neither be pleasant nor useful.

Under the letters H, I, K, L and M, we find much to commend. In this, as well as the other parts of the work, the errors, *quas aut incuria fudit, aut humana parum cavit natura*, we have not noticed. Such blemishes must occur in every work of magnitude, and must be forgiven: nor, on the other hand, when we mention articles of peculiar merit, must it be understood that these are the only ones which deserve distinction. They are only a few of a large catalogue which lies before us; and, in our account of the contents under different letters, we have distinguished, with our applause, some in different departments. We have already said that those parts which relate to the arts are well executed; and we may now, particularly, point out that on 'harmony,' and the others connected with music. Those which relate to 'ship-building,' in all its varied connexions, are instructive. 'Ink' and 'iron' are articles that contain valuable information. 'Hunting,' we thought, has received more than its share of attention; and more certainly 'hawking' fills a disproportioned space in the various articles in which it recurs. The subject is now scarcely attended to, and is almost exclusively necessary to

a commentator on some of our early poets. The description of 'Hindostan' is full and correct, though, in some instances, the narratives of the pundits are too implicitly believed. Our best orientalists now begin, with good reason, to distrust them. The article of 'heat,' as well as those of some of its collateral branches, is far from satisfactory; and that on 'light,' though in many respects full, and, so far as the earlier authors could conduct the encyclopædists, complete, wants many of the later experiments and opinions. It appears to them probable, that light proceeds from electricity: the connexion is indeed obvious; but, as we have hinted, perhaps electricity is rather a modification of light. Under the article 'kingdom' our authors consider what have been styled the three kingdoms of nature. We notice the article with regret, as it seems to have crept in unadvisedly, and not to have shared the authors' usual attention. It is, in many respects, confused and inaccurate. Oil is considered as the peculiar subject of fermentation; and it is denied that minerals are susceptible of that process. Neuman would have informed them, that ardent spirits may be produced from sugar of lead; and, though the vinegar in its composition be of vegetable origin, no power can render it capable of a similar change.

The articles on 'geography' are sufficiently full, and, as far as its present state will admit, correct. That on 'New Holland' we have thought too far extended, and yet not brought down to the latest information. From our commendation the maps must, however, be excluded: their execution is very indifferent; and they are evidently taken from plates of no late æra, replete with all the errors of the former state of the science—errors without number, and of the greatest magnitude. Those on ancient geography should have had the modern appellations. What relates to ancient history and mythology is fully detailed; but, in the latter, the best interpretations might have been, with advantage, subjoined. To this imputation there are some exceptions, particularly in what relates to 'labyrinths.'

The article on 'language' is excellent; and we shall indulge ourselves by adding a short extract. We cannot always allow ourselves the space.

'When Italy was over-run with the Lombards, and the empire destroyed by these northern invaders, they, as conquerors, continued to speak their own native language. Fierce and illiterate, they would not stoop to the servility of studying a language so clogged with rules, and difficult of attainment, as the Latin would naturally be to a people altogether unacquainted with nice grammatical distinctions: while the Romans of necessity were obliged to study the language of their conquerors, as well to obtain some relief of their grievances by prayers and supplications, as to destroy that odious distinction which subsisted between the conquerors and conquered while they continued as distinct people. As the language of their new masters, although rude and confined, was natural in its order, and easy to be acquired, the Latins would soon attain a competent skill in it; and as they bore

such a proportion to the whole number of people, the whole language would partake somewhat of the general sound of the former: for, in spite of all their efforts to the contrary, the organs of speech could not at once be made to acquire a perfect power of uttering any unaccustomed sounds; and as it behoved the language of the barbarians to be much less copious than the Latin, whenever they found themselves at a loss for a word, they would naturally adopt those which most readily presented themselves from their new subjects. Thus a language in time was formed, somewhat resembling the Latin both in the general tenor of the sounds and in the meaning of many words: and as the barbarians gave themselves little trouble about language, and in some cases perhaps hardly knew the general analogy of their own language, it is not surprising if their new subjects should find themselves sometimes at a loss on that account; or if, in these situations, they followed on some occasions the analogy suggested to them by their own: which accounts for the strange degree of mixture of heterogeneous grammatical analogy we meet with in the Italian as well as Spanish and French languages. The idiom of all the Gothic languages is purely analogous; and in all probability, before their mixture with the Latins and other people in their provinces, the several grammatical parts of speech followed the plain simple idea which that supposes; the verbs and nouns were all probably varied by auxiliaries, and their adjectives retained their simple unalterable state:—but, by their mixture with the Latins, this simple form has been in many cases altered; their verbs became in some cases inflected; but their nouns in all these languages still retained their original form; although they have varied their adjectives, and foolishly clogged their nouns with gender, according to the Latin idioms. From this heterogeneous and fortuitous (as we may say, because injudicious) mixture of parts, results a language possessing almost all the defects of each of the languages of which it is composed, with few of the excellencies of either: for it has neither the ease and precision of the *analogous*, nor the pomp and boldness of the *transpositive* languages; at the same time that it is clogged with almost as many rules, and liable to as great abuses.' Vol. v. p. 70.

The article of 'lava' is a good one, and enriched with some valuable observations from Dolomieu. Under that of 'man,' the natural history of the human species is detailed with great accuracy. Under 'malt,' the reasoning is a little too mechanical, when speaking of the effect of hops; and under that of 'masonry,' including the free-masons, we see no trace of the political imputations thrown out against them by some modern authors. 'Micrometers' and 'microscopes' are described at great length, and with considerable advantage. The account of 'milk' is very full and complete: that of 'mines,' though not unexceptionable, is, on the whole, instructive. The long account of the *virgula divinatoria* might have been omitted. The authors do not indeed credit its power; but they are not aware that Mr. Cookworthy, from whom their narrative is primarily derived, though an excellent man, was somewhat visionary. The account of 'mineral waters' is sufficiently full; but we

could have wished for the authorities from which the list is formed: we perceive a few inaccuracies in it, and suspect others. The article on 'miracles' is excellent; that on 'money,' full and instructive.

Among the other articles which we thought peculiarly interesting, we may mention that on the 'moon,' from Schroëter; on 'mountains,' a truly excellent one, chiefly from Pallas; that on the 'bills of mortality;' on 'mortars;' with a very interesting one on 'motion.'

The 'lives,' in this part of the work, are numerous, and, in general, well executed. In many instances, they appear to be original compositions of a superior kind; they are, at least, far distant from the crude compilations often found in similar works. When the authors however attempt to point out the best editions of the ancient classics, they often fail.

The treatises in these letters, *viz.* from H to M inclusive, are numerous and often valuable. 'Heraldry'—'horsemanship'—'husbandry'—'hydrostatics'—'law'—'logarithms'—'logic,' and 'magnetism,' are well explained. The treatise on 'history,' on the style, the order, &c. of its composition, is highly commendable; and the chart by which it is illustrated, is more simple and perspicuous than any other that we have seen. That on 'legerdemain,' except so far as it is connected with philosophical principles, is, perhaps, misplaced. The treatise on 'medicine' is very defective. What relates to the theory of acute diseases, is taken from Dr. Fordyce's Syllabus: the part on chronic diseases is short, imperfect, and antiquated. The formulæ could not now be dispensed, as the preparations are obsolete and unknown. We recognise, in many parts, the fancies of Fuller, and the superstitions of authors still older. The 'materia medica' is copied from the most exceptionable part of Lewis; and a list of medicines, with their virtues, is subjoined; with a few authorities, sparingly scattered, in short notes. The treatise on 'midwifery' is more perfect; but we think it too full for a work of this kind; and it is too pointedly, we think uselessly, illustrated in the plates. The tract on 'mineralogy' is taken from Magellan's edition of Cronstedt; and an excellent treatise on 'music,' from d'Alembert. We point out the authors, not to detract from, but to stamp an authenticity on, these parts of the work. 'Mechanics' and 'medals'—'metallurgy' and 'miniature painting' are well explained in distinct treatises. That on 'meteorology,' as well as those on 'metaphysics' and 'moral philosophy,' merit particular commendation. A very learned and well-compacted account of the 'mythology' of different nations is the last treatise. We regret that our limits will not allow us to copy largely from this part of the dictionary. A short passage we may be permitted to transcribe.

'A considerable part of the mythology of the Greeks sprung from their ignorance of the oriental languages. They disdained to apply

themselves to the study of languages spoken by people whom, in the pride of their heart, they stigmatised with the epithet of *barbarians*. This aversion to every foreign dialect was highly detrimental to their progress in the sciences. The same neglect or aversion has, we imagine, proved an irreparable injury to the republic of letters in all succeeding ages. The aoids or strolling bards laid hold on those oriental legends, which they sophisticated with their own additions and improvements, in order to accommodate them to the popular taste. These wonderful tales figured in their rhapsodical compositions, and were greedily swallowed down by the credulous vulgar. Those fictions, as they rolled down, were constantly augmented with fresh materials, till in process of time their original import was either forgotten or buried in impenetrable darkness. A multitude of these Hesiod has collected in his Theogonia, or Generation of the Gods, which unhappily became the religious creed of the illiterate part of the Greeks. Indeed, fable was so closely interwoven with the religion of that airy volatile people, that it seems to have contaminated not only their religious and moral, but even their political tenets.

'The far-famed oracle of Dodona was copied from that of Ammon of Thebes in Egypt: the oracle of Apollo at Delphos was an emanation from the same source: the celebrated Apollo Pythius of the Greeks was no other than *Ob* or *Aub* of the Egyptians, who denominated the basilisk or royal snake *Ov Cai*, because it was held sacred to the sun. *Ob* or *Aub* is still retained in the Coptic dialect, and is one of the many names or epithets of that luminary. In short, the ground-work of the Grecian mythology is to be traced in the East. Only a small part of it was fabricated in the country; and what was imported pure and genuine was miserably sophisticated by the hands through which it passed, in order to give it a Grecian air, and to accommodate its style to the Grecian taste. To enlarge upon this topic would be altogether superfluous, as our learned readers must be well acquainted with it already, and the unlearned may without much trouble or expence furnish themselves with books upon that subject.' Vol. vi. p. 639.

We must now, for a time, rest. The remainder of this work will be the subject of another article. We ought not, however, to dismiss it without noticing the plates, which, on the whole, we can still speak of with approbation. The subjects are in general well chosen, and the representations are perspicuous and accurate.

ART. XII.—*The Book of the Prophet Isaiah: in Hebrew and English. The Hebrew Text metrically arranged: the Translation altered from that of Bishop Lowth. With Notes critical and explanatory. By Joseph Stock, D. D. &c.* 4*to.* 1*l.* 1*s. Boards.* Robinsons. 1803.

THE readers of our review will recollect, that, upon every occasion, we have been forward to promote the attempts of the learned, whenever they have endeavoured to illustrate the scriptures, and especially through the means of new and improved trans-

lations. Our commendation, however, has in no case been carried so far, as to imply a wish that each newly presented version should supercede in our Bibles the old one—even in respect to a single book; but proceeded from the hope, that, by repeated efforts, the errors which, in so many places, deform the common version, might, in due time, be corrected; and, by these repeated publications, the necessary corrections be obtained. As especially conducive to this end we regard the work before us, which would have contributed still more in particular instances, if the learned author had been acquainted with one of like import by the late Dr. KOPPE, of Göttingen, who translated bishop Lowth's English version into the German language, and superadded notes of his own. Bishop Stock, however, has done much. Yet it is not with the view above stated that his labour was undertaken; for, in the close of his dedication to the Provost of Trinity College, Dublin, (which constitutes a document equally honourable to the college and himself) his lordship thus avows his design.

'Thinking alike, as we do, in so many respects, we could have no difference, my valued friend, on the utility of encouraging the growth of Hebrew literature in our university. Our late admirable primate Newcome, in his History of the Translations of the Bible, has remarked, that one of the most effectual means of promoting the knowledge of the Hebrew tongue would be, to hold out inducements to schoolmasters to teach the rudiments of it, before matriculation in the university. This project, I learn with high satisfaction, you have begun to put into execution, by giving premiums for answering in Hebrew at the period of entering college; an encouragement which has already brought forward young candidates, destined, I trust, to be of solid service hereafter to the church of God. I too would gladly put a hand to the good work. In the hope of conducing to it, I have laboured through the present undertaking, which I commit with pleasure to your judgment, and, if worthy of it, to your protection.' P. iv.

Every person knows, that, in consequence of the invasion of Ireland during the last war, this worthy prelate was driven from the active duties of his station, and compelled, for the space of four years, to give up his see-house at Killala, for the purposes of a garrison. The leisure thus acquired was worthily applied by him to the renewal of his acquaintance with the Hebrew scriptures, and the result is the production of the volume before us.

In perusing the greater part of the Old Testament, Dr. Stock found his ear so familiarised to a certain rythm or metre, which seemed to him to pervade the whole of that volume, as to convince him that not only the Psalms and the Prophecies, but the historical parts also, commonly supposed to have been written in prose, are in fact composed in verse, with no other difference from the rest, than their want of the ornaments and bolder features of poetry. In confirmation of this opinion, his lordship thus expresses himself:

'The manner of chanting the Psalms in our cathedrals, which has flowed without interruption into the Christian church from the Jewish, affords, in my apprehension, the easiest and clearest answer to the question, What is Hebrew metre? The Psalms, we know, are divided into verses; verses into two parts, responsively sung by the choir; and of these parts each is distributed into musical bars of the length of four crotchets, which is called *common time.* All words included within the same bar, be they many or few, are pronounced by the choir in the same *time;* the many rapidly, the few by a lengthened utterance, without regard to quantity, or the importance of the respective words in the sentence. Bars of this description measure the length of the Hebrew verses, at least of far the greater part of them, for the exceptions shall be mentioned presently; so that to the four crotchets in the *bar* the ear discerns four rests, or feet, corresponding in the *verse*, and the measure becomes exactly similar to that of our English verses of eight syllables, as in the hundredth Psalm,

'*With one consent let all the earth*
To God their cheerful voices raise, &c.

The exceptions to this general rule are, that sometimes in a stanza a line of the common length is succeeded by one of three feet, or six syllables, as in Lam. ch. iii. throughout:

אני הגבר ראה עני
בשבט עברתו:
אותי נהג וילך
&c. חשך ולא־אור:

and frequently a stanza is made to begin or end with a hemistich, instead of a whole line, of which the very first line of David's Psalms presents an example,

אשרי האיש
אשר לא הלך בעצת רשעים

and Isaiah has many verses beginning with ביום ההוא. ויואמר אלהים &c. and others ending with נאם יהוה and the like.' P. viii.

Dr. Stock, in proposing this hypothesis, expresses a wish to avoid controversy concerning it; nor are we disposed to excite one: but whoever, in reading the Bible, will accurately note the exceptions which occur, he will find them, we think, sufficiently numerous to destroy his general rule. The Hebrew language, indeed, so commonly consists of triliteral radicals, that this alone is in a great measure sufficient to produce the effect ascribed by our author to metrical composition.

Dr. Stock, however, persuaded of the fact, that the general run of verses throughout the Old Testament are what bishop Lowth styles *tetrameters*, wished to see how the first of these prophets would appear in metrical arrangement; and, accordingly, undertook the task of transcribing the original, and at the same time of accompanying it with the learned prelate's version, corrected, where necessary, either by the later discoveries of Rosenmüller, or by his own observation. These corrections in-

creasing as he proceeded, a new translation of the entire book of Isaiah arose, and it is this version which the volume before us contains.

'In the notes, the reader will observe that I have confined myself very much to the province of a verbal critic, leaving to those who are better qualified for the undertaking, the important office of unfolding the mystical sense of the prophet, or of shewing the accomplishment of his predictions. The notes themselves I studied to draw into the narrowest compass consistent with usefulness. With this view I have, as much as I could, kept out of the road of controversy with preceding interpreters on the meaning of disputed passages, or the adjusting of disputed readings. I exhibit my own sense, and in general leave the decision to the reader.' P. ix.

The language of this translation is professed to be brought as nearly as possible to the established version; but with the difference of following the Hebrew arrangement, as far as the two languages would admit.

One circumstance we must not forget to mention, which certainly favours the bishop's hypothesis, *viz.* that in *Henry Stephanus's*, and the Amsterdam edition, whence his lordship printed his text, marks of a *colon* and *full point* are inserted over certain words, for the purpose of determining, to those who chant the scriptures in the Jewish synagogues, the lengths of the musical bars.

His lordship will nevertheless, we trust, pardon us, if we ask, whether, in any Jewish synagogue, these notes are adhered to? or whether, in their public worship, they ever read their scriptures from a printed copy of any kind?

Dr. Stock, to guard against being misunderstood in calling the question concerning Hebrew metre one of no *great* importance, subjoins the following remark:

'Bishop Lowth, in the preface to his translation, has shewn the value of a proper metrical arrangement, in placing in the fullest light the great ornaments of Jewish poetry, the parallelisms; in suggesting true readings, where the text in our present copies is faulty; and in verifying and confirming corrections, offered on the authority of manuscripts, or of the ancient versions. To these uses we may surely have liberty to add the pleasing effect, produced both to the eye and ear by a just and harmonious disposition of a poet's verses. Let him who doubts this, conceive with how much inferior satisfaction he would peruse the admirable productions of Milton or of Shakespeare, if they were set before him, not in the measures of poetry, but in the same continuity of prose.' P. xi.

Should a second edition of this translation appear, the author promises to improve it with the notes of archbishop Newcome; and a hope is expressed, that this publication may incite others to adopt the same mode of illustrating the sacred volume.

To give our readers a proper idea of the work, we will insert part of the fourteenth chapter with the notes, suppressing only the original, which is printed line by line with the version on the left side of it.

'3 And it shall be, in the day when Jehovah shall give thee rest,
From thy grief and from thy disquiet,
And from the hard bondage, wherein thou wast made to serve;
'4 That thou shalt take up this parable
Against the king of Babylon, and say:
How hath the oppressor ceased! the golden city ceased!
'5 Jehovah hath broken the staff of the wicked,
The sceptre of the rulers.
'6 He who smote the people in wrath
A stroke without intermission,
He that ruled the nations in anger,
Is persecuted, and none to hinder.
'7 The whole earth rests, is quiet;
The fir-trees also break forth into sounds of joy;
'8 The cedars of Lebanon rejoice over thee, *saying*:
Since thou art fallen, there hath not come up
A feller against us.
'9 Hell from beneath is moved for thee
To meet thy approach:
He rouseth for thee the mighty dead,
All the chiefs of the earth;
He maketh to rise from their thrones
All the kings of the nations.
'10 All these shall accost thee, and shall say unto thee;
Art thou also become weak as we?
Art thou become like unto us?
'11 Thy pomp is brought down to the grave,
The music of thy viols:
Underneath thee is spread the reptile,
And thy covering is the worm.
'12 How art thou fallen from heaven,
O Lucifer, son of the morning!
How art thou cut down to the earth,
Who didst cast down the nations!

' Ch. xiv. v. 4. *Take up this parable*] Or, utter this weighty speech over him. See note, ch. xiii. v. 1.

' ib. *Golden city*] Κεχρυσωμένη χρυσῷ Babylon is said to be in the Revelations, xvii. 4. מדהכה, being a Chaldee word, was probably the epithet by which that people distinguished their capital, as the Italians say, Florence the fair, Padua the learned, &c. Of course it was not a name of reproach, which seems implied in bishop Lowth's *exactress of gold*.

' v. 6. *A stroke without intermission*] *Plaga defectûs recessionis*, i. e. quæ non remittit. *Rosen.*

' v. 7. *The fir-trees also*] Compare Virgil. Eclog. v. 68.

Ipsi lætitiâ voces ad sidera jactant
Intonsi montes; ipsæ jam carmina rupes,
Ipsa sonant arbusta. Rosen.

' v. 9. *The mighty dead*] *Rephaim*, the gigantic spectres. Ghosts are commonly magnified by vulgar terror to a stature superior to the human. *Rosen.*

' v. 12. *O Lucifer*] Ἑωσφόρος, as the LXX rightly translate a word derived from הלל *splenduit*. The parallel word, beginning the last line of this verse, being in the vocative case, shews that הֵילֵל is also in that case, and cannot signify *howl*, as Michaelis would have it.

[c] 13 Yet thou didst say in thine heart,
To the heavens above I will ascend,
To the stars of God I will exalt my throne;
I will sit also upon the mount of the assembly,
On the sides of the north.
[c] 14 I will ascend above the heights of the clouds,
I will be like the Most High.
[c] 15 Nay, but to the grave thou shalt descend,
To the sides of the pit.
[c] 16 They that see thee, shall view thee closely,
They shall well consider thee.
Is this the man, that made the earth to quake?
That did shake kingdoms?
[c] 17 That made the world as a wilderness,
And destroyed the cities thereof?
That to his prisoners opened not the door?
[c] 18 All the kings of the nations, all of them,
Lie down in honour, each in his *last* home;
[c] 19 But thou art cast out from thy sepulchre,
As the tree abominated; clothed with the slain,
With the pierced by the sword,
With them that go down to the stones of the pit;
As a carcase trodden under feet.
[c] 20 Thou shalt not be united with them in burial;
Because thou hast destroyed thy land, hast slain thy people:
Never shall the seed of evil-doers be renowned.
[c] 21 Prepare ye for his children slaughter
For the iniquity of their fathers,

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[c] v. 13. *Mount of the assembly*] Not mount Moriah, nor any place of religious worship, either in Judea or elsewhere; for that would be a manifest anticlimax, to him who had already in imagination seated himself in the heavens. The mountain here pointed to is the Olympus of the Eastern nations, where they supposed their inferior gods to be met in council by the supreme. (Such a council seems alluded to in Job i. 6; ii. 1.) It would of course be supposed to sit on the greatest heights known to the Asiatics, which were the mountains of Armenia, to the north of their country. Hence this climber of heaven is said to get up *to the sides of the north*, the arctic regions. And perhaps this opinion of the seat of the gods may have been strengthened by observing the coruscations of the Aurora Borealis. Michaelis Bib. Orient. P. V. p. 191. and in Supp. ad Lex. Heb. p. 1112.

[c] v. 17. *Opened not the door*] *Inwards, toward the house*, the most usual way by which outer doors are opened, especially prison doors, which are barred on the inside. It is a mistake therefore to translate בתיהו as if it meant *to send* the prisoners *to their homes*.

[c] v. 18. *In his home*] It is curious, that the Welch language still preserves this meaning of the word *beth*, a *last home*; for it is the appropriate term in that language for *a grave*.

[c] v. 19. *The tree abominated*] The gallows, which in the Roman law is denominated *infelix arbor*, and which Maimonides tells us the Jews were wont to bury along with the criminal that suffered on it, as involved equally with him in the malediction of their law, *Cursed is every one that hangeth on a tree*, Deut. xxi. 23. Rosenmuller had no reason to believe that this was only a novel practice of the Jews, and thence to reject the opinion of Lowth, that our prophet here alludes to it.

[c] ib. *Clothed with the slain*] Begirt with carcasses on all sides.

[c] ib. *The stones of the pit*] The foundation, the lower parts of the grave.

That they rise not, and inherit the land,
And fill the face of the world with cities.
'22 For I will rise up against them, saith Jehovah of hosts,
And will cut off from Babylon name and remnant,
And son and grandson, saith Jehovah.
'23 And I will make it an inheritance for the porcupine and pools of water;
And I will sweep it with the besom of destruction,
Saith Jehovah of hosts.
'24 Jehovah of hosts hath sworn, saying,
Surely as I have devised, so shall it be;
And as I have purposed, the thing shall take effect:
'25 To crush the Assyrian in my land,
And upon my mountains will I trample him:
Then shall his yoke depart from off them,
And his burden from their shoulders shall depart.
'26 This is the purpose which is purposed upon the whole earth;
And this the hand, which is stretched out over all the nations.
'27 For Jehovah of hosts hath purposed, and who shall annul it?
And it is his hand that is stretched out, and who shall turn it back?' P. 39.

In the thirty-eighth chapter of Isaiah, the passage which relates to the dial of Ahaz is thus rendered:

'7 And this shall be unto thee a sign from Jehovah,
That Jehovah will perform
This thing which he hath said.
'8 Behold, I turn the shadow of the degrees,
By which the sun is gone down on the dial of Ahaz,
Backward ten degrees.
So the sun turned back ten degrees,
On the dial, by which it had gone down.' P. 107.

and the following notes are given upon it, in addition to the engraving referred to.

' v. 8. *The dial of Ahaz*] Heb. *the steps of Ahaz.* The researches of curious travellers in Hindostan have lately discovered in that country three Observatories of similar form, the most remarkable of which is to be seen within four miles of Delhi, the ancient capital of the Mogul empire. To the politeness of Thomas Daniel, esq. R. A. I am indebted for the annexed sketch of this observatory, copied from an excellent painting in oil, made by that ingenious gentleman on the spot, and now offered for sale at his house in London. The reader acquainted with astronomy will see immediately, how such a building must answer the double purpose of an observatory and a dial. A rectangled triangle, whose hypothenuse is a staircase, (apparently parallel to the axis of the earth) bisects a zone or coping of a wall,

' v. 21. *With cities*] Called after their own name, or that of their children; the usual manner in which Eastern monarchs endeavoured to transmit their fame to posterity.

' v. 23. *The porcupine*] Which grows to a great size in the islands at the mouth of the Euphrates, as Strabo remarks, I. 16. *Rosen.*

which wall connects the two terminating towers at right and left. The coping itself is of a circular form, and accurately graduated, to mark, by the shadow of the gnomon above, the sun's progress before and after noon; for when the sun is in the zenith, he shines directly on the staircase, and the shadow falls beyond the coping. A flat surface on the top of the triangle, and a gnomon, fitted the building for the purposes of an observatory.

'According to the known law of refraction, a cloud or body of air, of different density from the common atmosphere, interposed between the gnomon and the coping or dial-plate below, in the manner supposed in the next note, would, if the cloud were denser than the atmosphere, cause the shadow to recede from the perpendicular height of the staircase, and of course to re-ascend the steps on the coping by which it had before noon gone down; and if the cloud were rarer, a contrary event would take place. This suggests the manner in which the shadow might be made to go either back or forward, agreeably to the option proposed by Isaiah to Hezekiah, 2 Kings, xx. 9.

'That the miracle did not consist in a reversing of the earth's diurnal rotation, but was restrained לארץ, to the land of Judea merely, is plain from 2 Chron. xxxii. 31. Neither is the importance of the sign itself, as an evidence of the Divine power and veracity, in any degree diminished by the suggestion, that the effect might in part be produced by natural means; for the wonder still remains, that a cloud of a particular nature should be brought forward at a place and time previously announced.

'ib. *Backward*] Effected, probably, by the refraction of a cloud miraculously interposed. A similar event is recorded to have happened at Metz in Alsace, in the beginning of the 18th century; where, by the refraction of a cloud, the shadow of the gnomon was turned back to the hour and half preceding. *Rosen.*' P. 108.

To whatever praise Dr. Velthusen, Hensler, and the other commentators of Germany, may be entitled, for the explanation of this phænomenon here adopted, we assent to it as a proof of ingenuity alone, for both common sense and the context militate against it. We will admit very readily what our author hath advanced in explanation of the Indian observatories; and also on the law of refraction; but what authority is there for *supposing* that the *steps of Ahaz* corresponded to those of the observatory in the vicinity of Delhi? Or, allowing the identity assumed as requisite, how could a cloud so occur, consistently with any law of refraction, as to make the shadow go back the *ten* steps predicted? We are not favoured with the particulars of the phænomenon noticed at Metz; but, admitting it to have been ascertained by the best graduated dial, how inconsiderable, in that case, must have been the space for the shadow to have receded, when compared with its elongation from ten steps of a palace, or degrees on the observatory, which Mr. Daniel hath deciphered? But, were it otherwise, what ground is there for an inference from the phænomenon at Metz, to that which was produced by divine ap-

pointment at the option of Hezekiah? (See 2 Kings xx. 9.) Supposing the king to have made the contrary choice, could the effect have been produced by natural means? Or if, in the given instance, the retrocession of the shadow had been so effected, would the divine interposition have been equally clear? Granting that it had been, a miracle must in both cases be alike admitted; upon which ground it remains to be asked, whether it were more difficult for Omnipotence to produce the effect, by 'bringing forward a cloud of a particular nature, at a place and time previously announced,' or by retroverting the ordinary diurnal motion of the earth on its axis, whence the apparent motion of the sun on our hemisphere would have been effected as described?

The miracle, bishop Stock asserts, was restricted, לארץ, to Judea, on the authority of the 2 Chron. xxxii. 31; but to us, that text implies the reverse. The ambassadors, or *interpreters*, as in the margin, sent to inquire of Hezekiah concerning the wonder, ὁ εγενετο επι ΤΗΣ ΓΗΣ (according to the Seventy), appear to have been missionaries of the magi, who, ever attentive to astronomy, inferred, from the phænomena of the heavens, the events which were to happen on earth. These having no previous notice of the miracle, which was contingent on the choice of Hezekiah, could have been only conscious, when it was past, that the shadow had receded, without knowing how much. To obtain therefore a true state of the fact and its history, Hezekiah was properly consulted. On this ground, the miracle served for a proof to the heathens, that Jehovah was the god of heaven, as well as of Israel; just as the standing still of the sun in the time of Joshua evinced to the worshippers of that luminary, that the same Jehovah was far above the host of heaven, and rendered it subservient to his will. This doctrine a casual refraction of light from a cloud was but little likely to teach.

'v. 12. *To eat their own dung*] For no use, but to suffer, in company with you, the extremities of famine in a siege. See 2 Chron. xxxii. 11. The vulgarity and insolence of the speaker is strongly marked by this language, which however, it seems, offended the delicate ears of the Masoret punctuators so much, that they have endeavoured to make the reader substitute more cleanly expressions for those of the text, by placing under חריאיהם the points that belong to צואתם, *their excrement*, and under שׁתיהם those of מימי רגליהם, *waters at their feet*.' P. 100.

Dr. Stock apparently admits that the Masoretic points have in this instance altered the precise sense of the original. Now, if this be so, would it not have been better to have given the text unshackled by this punctuation? At best, these points can only serve as a comment; and a proper statement of their want of any further authority would not have been misplaced.

On the whole, however, the work is entitled to much praise, and we congratulate those who delight in the scriptures, with this specimen of bishop Stock's attention to biblical criticism.

ART. XIII.—*A Letter to the Earl of Wycombe, &c. &c. (concluded from p. 272.)*

WE closed our former article on this letter, with a statement of Mr. Miles's project for saving 'the money remitted to the continent for the education and maintenance of English and Irish catholics,' which we admit, with him, to have been 'an object well worthy the attention of the legislature;' but the question is, how far the means proposed were adapted to the end? We are far from condemning the general objects of reformers, abstractedly taken; but who, in his sober senses, would raise a whirlwind to waft a feather? When Mr. Miles proposed his expedients to accomplish his aim,

'It was asked' (he says) 'if I wished to throw down all the fences of the established church; and, from the clamor which some men are very ready to excite against any amelioration of the condition of the Catholics, the same question will probably be started again, as soon as this letter, addressed to your Lordship, becomes public.' P. 23.

What 'clamour *some men* may be ready to excite against ANY amelioration of the condition of the Catholics,' we have no concern with, till it be ascertained who these men are, and what is the melioration they propose. Such is the liberality of the times, that we are convinced it is a subject of the sincerest regret to all parties, that the restrictions which remain on the Catholics are made necessary by the very nature of the Catholic doctrines. In matters of religion, every man has a right to worship God according to the dictates of his own conscience; and where the laws of any state interfere to deprive him of that right, such interference is an impious usurpation. The question addressed to an individual applies equally to a state. 'Who art thou, that judgest ANOTHER *man's servant?* to *his* OWN *master* he standeth or falleth.' But how does this apply to the Catholic question? It, in fact, has no concern with it, further than as it tends to counteract such usurpation. For what is the Catholic doctrine? 'Out of our church there is no salvation. All heretics are in a state of damnation; and all men are heretics who are not Catholics. It is the duty of all Catholics to exterminate heresy. Faith is not to be kept with heretics. Sword, fire, torture may be religiously employed to bring them over to the true faith, or to extirpate them.' We well know that many of these doctrines are denied by a considerable part of the English Catholics; but whilst these are distinguished by the appellation of DISSENTING *Catholics*, the very epithet they assume, from the doctrines they disavow, is an admission that these disavowed doctrines are held by the great community they dissent from; so long therefore as they are retained by the Catholics of Ireland, is it not the duty of every legislature, and, *a fortiori*, of every Protestant legislature, to restrict their operation? No legislature has a right to controul religious opinion: but its authority is complete as to overt acts result-

ing from it; for no man has a right to exercise his own, so as to injure another. The fences raised against the Catholic system are upheld for mere preservation. Protestantism allows every man to worship God according to his own honest conviction; but the church of Rome not only arrogates to itself the exercise of this right, but demands that all others shall submit to her mode of performing it. This is the doctrine which has been sanctioned by its prescription for ages; and which, till this assumption be formally declared damnable by the supreme head of the church, must be ever considered as essential to it. The restrictions therefore which concern the Catholic profession are to be considered as entirely *civil*; NOT *religious*; for matters strictly religious are properly referable from a man to his God, and not from one man to another. The Protestant is anxious that the Catholic should enjoy the same religious rights with himself: but he protests, and justly, against all power of interference with his own rights, as grounded on religious pretensions; and so long as the admission, or even the claim, of any power or authority on earth, to supercede or annul the obligation of an oath, be admitted, so long, upon *civil grounds*, must proper out-guards be maintained. We repeat, that every justifiable accommodation should be granted to Catholics; that they should be entitled to every right that a Protestant enjoys; but under this proviso, that they hold no principle which must, in practice, clash with the equal exercise of a right common to both; and yield to the influence of no authority which would cancel those bonds essential to society, where difference of opinion prevails. Whilst, however, 'to do evil that good may come,' is a fundamental principle; that no faith is to be kept with heretics; and that any power upon earth can absolve from the obligation of an oath—are positions acquiesced in and unequivocally avowed by the united consent of the Catholic church, upon *civil grounds*, and *not religious*, ought the government of every country to secure its subjects. If a priest, bishop, or the POPE, can release men from the obligation of their oaths, what hold would the oath of allegiance to his majesty, taken by Catholics, have upon the minds of those whom the pope should absolve from it, and at the same time enjoin to side with his dear son Buonaparte, in gratitude for his benefactions to his holiness and the church? This, we cannot but think, is the true light in which this topic properly presents itself, and differs essentially from that in which Mr. Miles would place it.

'The question of Catholic Emancipation, as it is called, appears to have been considered under a very contracted point of view, and without any reference to the circumstances of the times, or to the great leading events which appear to have brought it into discussion. Instead of examining it as a question of state, connected not only with the internal tranquillity of the country, but with its very existence as a nation, it has been narrowed and filtered by bigotry, into a mere question of ecclesiastical polity, abstracted and totally disjointed

from all the important and far more extensive relations of political security, domestic happiness, and natural as well as civil right. It is not meant to arraign the motives of those who conscientiously contend, that any farther concessions to the Catholics would endanger the Protestant Church. The attachment of devout men to the religion of their forefathers, and their anxiety to transmit it pure and uncontaminated, with all its credit, influence, and authority, to the remotest posterity, is certainly laudable, and more than atones for the delusion under which they seem resolved to oppose every act of national justice to their Catholic brethren: but it is the nature of zeal to be sometimes mistaken; and history informs us, that it has frequently been intemperate. The milder manners of the present day ought to secure us against a calamity of this description; but as no age or nation can be exempt from error, while knowledge is progressive, an attempt to quiet the minds of those who have been deceived into a belief, that the king is called upon to violate his coronation oath, may possibly induce them to re-consider the subject, and to give it that attention, which its magnitude, whether as a matter of conscience, or as a measure of state, deserves. I do not presume to go farther. I have no other wish, than to recall those to a full investigation of the question, who seem, with the best intentions, to have misconceived, and even to have misrepresented, the ultimate effects which are likely to arise from the proposed concession to a very numerous and hitherto oppressed body of men, whose conduct, under a variety of vexatious restrictions, has been uniformly and exemplarily loyal for the last fifty years. The fidelity of the Catholics to the present family on the throne, during so long a period, and their peaceable demeanor during three successive wars, in which their claims to better treatment, if they had been disaffected, might have been powerfully urged by foreign force, refute most completely the arguments of those who contend, no matter whether ignorantly or maliciously, that the legal establishments in church and state will be endangered the very instant this description of people are restored to a participation of civil rights, in common with their Protestant brethren.' *p.* 40.

It is impossible, within the limits of a Review, to dilate upon the various misconceptions which this passage suggests, or the confusion of ideas it involves: but thus much we readily concede on the subject at large, that the Catholics of Ireland are entitled to every right of men in society, both religious and civil; at the same time it is to be remembered, that neither in theory nor practice can there ever exist a right to do wrong, or, in other words, for men of one profession to proscribe those of another. Catholicism is no changeling in its pretensions; and unless its unjustifiable claims be renounced, never can it be established in consistence with the essential requisites of civil order.

In other parts of Mr. Miles's discussions, we meet with imputations against government of the most unwarrantable kind, many of the evils inveighed against being utterly beyond the power of government to reform. His object at large appears to have been the accumulation of every topic which a querulous temper could suggest, blended with an extreme solicitude to be thought a man of importance.

ART. XIV.—*The Oxford Edition of Homer.* (*Continued from p.* 333).

WE again solicit the attention of our readers to further specimens of the collation of the Harleian MS., the excellencies of which are too numerous and too valuable not to furnish at once the strongest motive for our continuation.

Δ.

17. σφῖσι μέλπετο δῖος MSS. 5674. 5673. τερπόμενος Il. Σ. 604. MS. Mor. Athen. IV. 181. B.

18. κυδιστῆρες 5658. 5673. Il. Σ. 604. κυδιστῆρες 5693. κυδηστῆρε 1771. Cod. Vindob. CXVII. καθ' αὐτοὺς, Diodorus ὁ Ἀριστοφάνειος ap. Athen. l. c.

19. μέσσον rescribed μέσσους 5674. μέσους 5673. Il. Σ. 605. πολλοὺς 5601. ἐξάρχοντε CXVII. ἐξάρχοντος Athen. l. c. ἐδίνεον 5601.

32. ἀτὰρ μὲν νῦν πάϊς (γε male omissum nemo negabit. Sed frustra Ernestus νῦν μὲν præfert, dissentientibus MSS. et Homero ipso Il. Ζ. 125. Hesychius ἀτὰρ μὲν νῦν γε. καὶ δὴ καὶ ἄρτι.) γε is retained in MS. 5673. and omitted in MSS. 5658. 6325.

72. κατὰ δώματα Schol. Vict. ad Il. Ω. 323.

83. ἐπαληθεὶς] Scriptum a quibusdam ἐπ' ἀληθεῖς, quia erant μαντικοί· HEMSTERH. ap. RUHNK. ad Tim. v. ἐξηγηταί. ἀπατηλούς Lenz in Comm. Phil. V. II. p. 199.

84. Quidam ἐρέμνους, alii ἀραμβούς. Crates ἐρεμνούς, alii ἄραβας, sed Aristarchus ἐρεμβούς. [Σιδονίους Ἀραβάς τε legebat Zeno, teste Strabone i. p. 70. B.] ἐρεμβοὺς 6325. ἐρεβοὺς 5658. ἄραβας 5673. Posidonium in versu Homeri

Καὶ Σιδονίους καὶ ΑΡΕΜΒΟΥΣ

scribere voluisse suspicor. TYRWHITT. Conj. in Strab. p. 45.

170. γρ. πολλέας [i. e. πολέας] πολέας Cod. Vesp. 5673. 6325. πολλεῖς πολλέας 5658. Smyrn. Fœd. p. 1. l. 11. πολεῖς. βασιλεῖς. 14. ἱππεῖς in the accusative case.

171. ἔξοχα πάντων plane, sine alterius lectionis vestigio: 5668. 6325.

221. τ' erasum, sed νηπενθὲς τ' in schol. bis. Deinde κακῶν τ' ἐπίληθεν ἀπ. sed ον super εν. Contra in Schol. ἐπίληθον et εν suprascr. ὁ ἀσκαλωνίτης περισπᾷ μετοχην ἀκούων. [ἐπιλῆθον] ἀρίσταρχος δὲ προπαροξύνει ὄνομα ἐκδεχόμενος. οὕτω δὲ καὶ ἡμῖν ἀρέσκει. Ceterum ἐπίληθον quoque habent Sotion Stobæi CXII. p. 584. 17. Hesychius v. Ἄχολον. Eustathius ad Il. X. 1258. 54. = 1355. 38. ἐπίληθες Dion Chrysost. xii. p. 209. Νηπενθὲς· ἄχολον MS. 5673. ἐπίληθες MS. 6325.

304. καθευδε m. pr. sed antiqua manus fecit καθεῦδε (sic) Schol. interlin. περισπωμένως τὸ καθεῦδε, which is in the text of MSS. 5673. 6325. Ζ. 1. Ζηνόδοτος καθεῦδε. H. 344. καθεῦδε Cod. Vesp., cf. MS. Harl.

372. μεθίης] μεθίεις et sic Hesychius v. Ἧε, et Scholiastes in Platonem nuper editus Lugd. Bat. ad Alcib. I. p. 74. μεθίεις MSS. 5658. 5673. μεθύεις 6325. by a mere sliding of the pen. Il. A. 273. ξύνιεν Cod. Ven. E. 880. ἀνίεις MSS. 1771. 5600. ἀνείης in text. ἀνίεις in Schol. 5693. ἀνίης 5601. Z. 523. μεθίεις 5600. 5601. Cod. Vindob. XXXIX. CXVII. CLXXVI. μεθίεις (thus) in marg. μεθίεις 5693. μεθίεις altered into μεθίης 1771. μεθίης Cod. Vindob. V. K. 121. μεθίει 5693. 1771. 5600. 5601. Soph. T. 628. ξυνίεις quatuor codd. ap. Br. Ald. Schol. Lasc. 1522. 28. 34. 44. 47. 55. 67. 68. in Schol.; ξυνίης duo codd. ap. Br. Turneb. H. Steph. in text. Musgr.; Ph. 992. τίθεις MSS. Harl. et ap. Br. Ald. 1522.—1586. (ed. Flor. Christian.) τίθεῖς MS. ap. Br. et Musgr. Τίθης illic præstat vulgato τίθεις. VALCK. in posthum. ad Callim. notis, p. 225. El. 596. ἴεις tres codd. ap. Br. MS. Harl. Ald. 1522—1567. ἴης Turneb. in text. in marg. ἴεις· H. Steph. Musgr. 1347. ξυνίεις quatuor codd. ap. Br. Ald. 1522—1567. ξυνίης MS. Harl. Turneb. H. Steph. Musgr.; Eur. Heracl. 690. προστίθεις al. προστιθεῖς Joshua Barnes; H. Fur. 710. προστιθεῖς. Here Joshua very modestly refers us 'ad Αὐλικάποπτρον sive Estheram nostram v. 2., where we find this form defended with amazing acuteness of erudition! Read προστίθης. Alcest. 908. τίθεὶς— leg. τίθεῖσ' Reisk. as Aristoph. Lys. 895. διατίθεῖσ' Junt. 1515. Ion. 747. ἔπου νυν· ἴχνος δ' ἐκφύλασσ' ὅπου τίθεῖς—τίθεὶς cod. Reg. read τιθῇς, influenced by ἄν understood; as, 1525. ἔπειτα τῷ θεῷ προστιθῇς τὴν αἰτίαν Cyclop. 524. Ὅπου τίθεῖ τις, ἐνθάδ' ἐστὶν εὐπετής. legendum τιθῇ, quam constructionem, suppresso ἄν, amant Tragici. Electr. 978. Ὅπου δ' Ἀπόλλων σκαιὸς ἦ, τίνες σοφοί; Sophocles apud Plutarch. T. II. p. 34. A. 767. A. Ὅπου προσῇ τὸ κάλλος, ἀμφιδέξιος. Aristoph. Ran. 1337. (1384. ed. Br.) 1345. (1393.), lege utrobique Μέθεσθε, in media voce, quæ longe aptior, ut λαξομένω 1332. μεθῆσθον 1333, ἐρχόμεθα 1334. λάξεσθε 1343. Pors. ad Or. 141. Eq. 717. Codicum optimus habet ἐντίθης. Br.

Again, Od. Z. 200. φάσθ'] φᾶσθ' (MS. 5673.) In marg. δυσμενέων φᾶσθ': τυρανίων συστέλλει. Recte; aliter esset verbum φάομαι, φῶμαι. Cf. Θ. 549. Φάσθαι would doubtless have been replaced in the text of the Grenville Homer, Il. Λ. 787., if it had been preceded by the Medea from the Cambridge press.

413. μέσσῃσι Cod. Aug. Herodian. ap. Herm. p. 311.

438. διαγλάψασ' scripserat primo, sed λ mutavit in ν et μ superscripsit, ut hodie sit, διαγνάψασ' Interpr. διακοιλάνασα. διαγνάμψασα. Altera lectio in Cod. Vesp. adscripta, διαγλάψασ', which is the text of MSS. 5673. 5658. διαγλάψασ' (thus) 6325.—Ξ. 348. ἀνέγναμψαν] ἀνέγναψαν text. μ additum ex recens. In marg. schol. ἀνέγναψαν diserte. ἀνέγναψαν 5673.—Σ. 293. εὐγνάμπτοις] Cod. Harl. sed λ supra ν, et οις mutatum in ης. In marg. εὐγνάπτης. εὐγνάπτοις 5673. οι has, by the same hand apparently, been changed into η, and afterwards οι placed above it. Soph. Aj. 1031. ἐγνάπτετ' ἄιεν] Ald. 1522. 28. 34. 44. 47. Turneb. in text. 55. 67. Jos. Scaliger; ἐγνάμπτετ' Codd. Reg. E. ap. Br. Baroce.

66. Harl. gl. καθεξαίνετο· in Cod. olim D'Orvill. ἐγνάπτετ' exstat, sed manus eadem literam μ super imposuit. Misc. Obs. IX. 118. Ἑέμενος ἄγναμπτον νοόν cited from Æschylus's P. V. 163. by Pors. ad Or. 248. ἐκνάπτετ' Cod. Aug. Suid. v. ἄντυγες, ἐκνάπτετ' MS. Harl. Eustath. 150. 32.=114. 1. (in Il. A. 569.) Cf. Br. in Aristoph. Pl. 166. et Schol. Rav. in Eccles. 438. Triclin. ad l. p. 25. l. 1. ἐκνάμπτετ' Suid. v. Πρίσθεις.

522. κύνει] κύει Musgr. ad Soph. Ph. 666.

535. δειπνήσας text. et marg. Schol. Lasc. in Soph. El. 445. (f. 53. b.) P. 170. δείπνηστος Cod. Vesp.

567. λιγὺ πνείοντας text. In marg. τὸ πνείοντος διὰ τοῦσ [l. διὰ τοῦ ō] πρὸς τὸ ζεφύροιο. Habet tamen vulgatum Scholiastes ad E. 295. Sed λιγὺ πνείοντος Porphyrius Stobæi Ecl. Phys. p. 130. ed. Canter. et sic MS. in Museo Britannico servatus, male mutatum in Heerenii editione, λιγυπνείοντος Scholiastes Euripidis ad Phœniss. 220. λιγὺ πνείοντας 5673. 5658. 6325.

570. ἐδύσατο] ἐδύσσετο Cod. Harl. ἐδύσετο Cod. Vesp. E. 337. ἀνεδύσατο Id. 352. ἐδύσατο Id. 482. δύσατ' Id. Z. 127. ἐπεδύσατο, sed et ε prius et α ex emend. esse videntur, licet ejusdem manus. ἐπεδύσετο Cod. Vesp. P. 336. εδύσατο et suprascr. σσε.

634. ἐμὲ δὲ χροὼ γίνεται αὐτῆς MS. a Tho. Bentleio collatus, hoc est, noster Harleianus. This is also the text of MSS. 5658. 6325. —χρειὼ γένετ' αὐτῆς 5673.

652. κοῦροι Θ' οἱ 5673. ὑμᾶς 5673. 6325. See Addend. and Corrigenda.

798. ὄπυε, quæ vera et antiqua forma videtur, quanquam supra B. 207. ὀπυίεμεν etiam noster MS. Vide Piersonum ad Mœrin. p. 278. Hesychius: Βεινεῖν· παρὰ σόλωνι τὸ βίαι μίγνυσθαι· τὸ δὲ κατὰ νόμους ὀπύειν. Idem in serie: Ὀπυόλαι· γεγαμηκότες. Sic enim MS. teste Schowio; sed literam addidit Musurus. ὄπυε 5673. 6325. B. 207. ὀπυέμεν MSS. 5673. 6325. Vid. Schol. in Plat. p. 15.

This restoration, secure in its own native evidence, needs no additional argument. Eur. Ph. 1521. δυσξύνετον ξυνετὸς μέλος ἔγνω, ἔγνως Grot. et MSS. plurimi; male. Nondum enim patrem alloquitur. Nempe σ ex proximo adhæsit. Hesychius, Ὑποῤῥάπτεις λόγους. συντίθης. Ubi ne quis variam lectionem Alcest. 548. sibi fingat, deleat σ male repetitam, et υ in similem literam ν mutet. PORSON.

807. Hence Scut. Herc. 91. ἀλιτήμενον Εὐρυσθῆα; which Heyne, in Il. T. 118., alters Εὐρυσθῆ ἠλιτόμηνον. This manly emendation rouses and invigorates the languid spirits of his bewildered reader.

E.

28. φίλον υἱὸν] υἱὸν φίλον MSS. 5673. 6325. Cod. Vindob. ap. Herman. de metr. p. 71. Barnes.

62. Il. B. 113. Schol. MS. τὸ ἐντελὲς, ἐκπέρσαντι μοι. Ibid. 288. ἐκπέρσαντ' for ἐκπέρσαντι. Γ. 349. αἰσχίδ' ἐνὶ κρατερῇ. Δ. 134. M. 456. Od. E. 236. N. 35. O. 157. 353. K. 106. legendum ἐυ-

γατέρ' ἰφθίμη Hermannus[1]. P. 443. Pors. Eur. Iph. A. 814. Suppl. ad Præf. in Eur. XXII. Apoll. Rhod. IV. 897.

111. κῦματα (sic). Hoc saltem exemplum volui dare literarum punctis damnatarum.

120. ἦν τίς] ἤ τις (thus) MS. 5658.

248. ἄρασσεν in textu et ter in marg. Scholiastes: ἀρμονιῆσι (sic textus hic et 361) προπερισπωμένως. ἔστι γὰρ ἰώνων ὁ ὑπερβιβασμός: Ruhnkenius quoque Epist. Crit. II. p. 221. ed. nov. ait ἄρασσεν habere MSS. et hanc probat lectionem. ἄρασσεν MSS. 5673. 6325. ἄρασσας 5658.

334. ὁ δὲ ἀριστοτέλης αὐδήεσσαν γράφει. οἱονεὶ ἐπήγειος οὕτως καὶ χαμαιλέων: [Lege αὐδήεσσα] Sed αὐδήεσσα diserte Schol. ad Z. 125. Alia var. lect. memoratur in schol. αὐλήεσσα. Λ, Δ, Λ, are perpetually confounded: Eur. Hel. 1444. for τῆς τύχης ΜΕΛΕΙ (Pors. ad Or. 659.), Musgrave has, with singular felicity, restored ΜΕ ΛΕΙ. With equal sagacity Ruhnkenius healed Theocr. Idyl. XXII. 39. αἱ δ' ὑπένερθεν ΛΑΛΛΑΙ for ἄλλαι: and in Idyl. XVII. 24. for Κρονίδαξ μελέων— read μεΔέων—. Il. Γ. 276. Ζεῦ πάτερ Ἰδηθεν μεδέων—. We have been idle enough to collect numerous instances of similar commutations, which our readers will probably thank us for suppressing.

337. οὐκ ἐνεφέρετο ἐν τοῖς πλείοσιν. ἀρίσταρχος δὲ περὶ μὲν της ἀθετησεως διστάζει. γράφει δὲ διὰ τοῦ ῦ ὑπεδυσατο. ἔοικε δὲ ὁ στίχος ἐκ τῶν ὕστερον εἰρημένων ὑπό τινος παρεμβεβλῆσθαι. αὐτὴ δ' ἀψ ἐς πόντον εδύσετο κωδαίνοντα (sic) αἰθυίη εἰκυῖα (Feix[2]): Mox ποτῆ· γρ. καὶ ποτὴν πτῆσιν. ἄμεινον δὲ χωρὶς τοῦ ν ἐν δοτικῇ. Citat ποτῇ ἀνεδύσατο schol. ad Z. 127. Eustath. 1543. 53.=235. 36. Schol. Lasc. in Soph. Tr. 633. (f. 167. b.) MSS. 6325. 5673. ποτὴν MS. 5658. ποτὴν is preferable. Z. 16. ἀθανάτῃσι φυὴν καὶ εἶδος ὁμοίη. Homeri exemplo Aratus Phœn. 278. Αὐτὰρ ὅγ' εὐδιόωντι ποτὴν ὄρνιθι ἐοικως.[3] ἀνεδύσατο Cod. Vesp.

402. ῥόχθει γὰρ text. et schol. Sed pro γὰρ habent δὲ Apollonius in Lexico et Etymologus p. 705, 29. et sic alibi citatum vidi, nisi fallor.

455. ὤζεε pro var. lect. ut videtur et in marg. εἰ μὲν ἄνευ τοῦ ῑ ὄζω. εἰ δὲ σὺν τῷ ῑ, ὠδιήκει. [Lege, εἰ μὲν ἄνευ τοῦ ῑ, ὤζεν. εἰ δὲ σὺν τῷ ῑ, ωἰδήκει.] Locus est in Athenæo XV. p. 690. E. ubi hoc verbum miram quandam apotheosin subiit. Βασιλείου δὲ μύρου μνημονεύει Κράτης ἐν Γείτοσι, λέγων οὕτως· —γλυκύτατον δ' ὦ ζεῦ βασιλείου μύρου. Corrige ὤζε. Senarius, primo pede minor. Ὄδωδε δὲ 5673.

Z.

115. Ut vulgo, habet text. Inter lin. πρὸς supra μετ' Mire corruptus hic versus apud Suidam v. μετά. Σφαῖράν τ' ἐπειτ' ἔρριψε

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[1] De Metr. p. 69.

[2] BENTLEY on Milton's P. L. IV. 887. Od. X. 348. ἀνέφυσε— Ritterhusius.

[3] RUHNKEN. Ep. Cr. I. 50.

μετ' ἀμύμονα βασιλέα. Sed prope vero Photius MS. unde Suidas hausit, Σφαῖραν ἔπειτα ἔρριψεν μεταμφιπόλων βασιλεια. (sic).

172. κάμξαλε, qui error, si tamen est error, frequens est in hujusmodi compositis. Il. E. 343. κάμξαλεν Codd. Vindob. XLIX. CLXXVI. M. 206. κάμξαλ' Cod. Lips. ED. PR. Ibid. 59. καξ-ξαίη Zenodot. et Aristoph. καμξαίη Schol. Vict. &c.

H.

108. Τόσσον] 'ὅσσον' and MS. 5658.

109. ἔνι πόντῳ] ἔνι πόντον MS. 5658. altered into πόντῳ 5673. ἐπὶ πόντον Cod. ap. Herman. et Etym. M. p. 824. 35.

115. Ὄγχναι] Ογχαι 5673. Ὄχναι 6325. 120. ὄγχη ἐπ' ὄχνη 5673. ὄχνη ἐπ' ὄχνη 6325. Λ. 588. ὄχναι MSS. Vesp. Harl. 5673. 5658. 6325. Ω. 233. ὄχνην 5658. ὄχνην 5673. 6325. 246. ὄχνη 5673. 6325. 339. ὄχνας 5673. 6325. Il. Λ. 350. πλάχθη Cod. Lips. See Bishop Lowth's Letter to Dr. Edwards, p. 29.

123. Θειλόπεδον] Scribendum autem puto Σ' εἰλόπεδον. Est enim ab εἴλη. Toup. in Hesych. p. 401.

132. Τοῖ' ἄρα 6325. Τοῖ' ἄρ ἐν 5673. 5658. 'Editio Oxoniensis sic dividit Τοῖα ῥ' ἐν—— omnino male: prior vox etiam diffindatur rescribendo Τοῖ' ἄρ' ἐν—: uti sane probe dedit Florentina.' Wakef. Noctes Carcer. p. 50. This is also the lection of the Roman, Aldine, and other editions, and occupies a place in the text of the Grenv. Homer.

184. Schol. A. ad Il. I. 177. γρ. ὑπεῖσαν τε πίον τε— instead of Αὐτὰρ—. BENTL. Οἱ δ' ἄρ—. Athen. IV. 179. C. 180. B.

322. Τήν περ] ex emend. ejusd. manus. τὴν γὰρ 5658. τ. περ 5673. 6325.

Θ.

70. ἀνώγει Cod. Vesp. and MS. Aug. Herodian. apud Herman. p. 318.

188. ΔΑΙΝΥΜΕΝΟΙ Taylor in Civ. Law, p. 450. διασάμενοι 5658. 6325.

294. Habent vocem ἀκριτόφωνοι Apollonius et Hesychius, quam interpretantur βαρξαρόφωνοι. Refert Tollius ad Il. B. 867. Sed vide an varia lectio sit hujus loci. ἀγριοφώνους not the original reading of MS. 5658. ἀγριφ. 5673.

303. Habet abeadem manu in margine, quod in hoc codice raro spuriis accidit. It does not appear in MSS. 5673. 5658.

396. ἐ αὐτὸν] illum ipsum [hospitem] mitiget verbis. Perizonius. Cf. Heyn. Exc. ad Il. A. p. 184.

434. ᾽τρίποδα ᾽γρ. καὶ λέβητα [Ita punctis lector ad marginem amandatur. Has et similes varietates noto, ut pateat, quam variæ lectiones ex meris interpretationibus fluxerint.] Addit Scholiastes: εἶχε δὲ ὁ λέβης τρίποδα:—

435. τρίποδ' ἵστασαν ex emendatione ejusdem manus. [ἵστασαν certe vera lectio, sed ἔστασαν non operarum error, ut ait Ernestus] ἵστασαν 5658. ἔστασαν 5673. στῆσαν τρίποδα 6325.

498. ἅπασε θέσπιν ἀοιδὰν Eur. Med. 425.

569. ῥαισέμεναι γρ. ῥαίσασθαι. Deinde ἡμὶν ex emend. ut videtur, ejusdem manus, et πόλει. Postremo ἀμφικαλύψαι ex emend. sed pro αι a m. pr. erat ″ i. e. ειν. Infra N. 177. textus habet πόλει ἀμφικαλῦψαι, sed supra ει est ιν, supra ˜ est ′ et supra αι est ειν.

I.

30. Omitted in MSS. 5658. 6325.

99. Particulæ τὲ nullum vestigium.— ὃ ὑπὸ 5673.

199. σὺν παισὶν habet Harleianus. Scholiastes ait, σὺν παιδὶ ἀρίσταρχος καὶ ἀριστοφάνης: Alius Scholiastes etiam σὺν τῷ παιδὶ. Nota marginalis addit: ἡ δὲ ἀπότασις πρὸς ἡσίοδον λέγοντα. τὸν δὲ μάρωνα εἶναι οἴνου πίονος τοῦ διονύσου. Lege τὸν μάρωνα (vel τόν δε τὸν μάρωνα) εἶναι οἰνοπίωνος τοῦ Διονύσου. Præter auctores quos citant Clarkius et Ernestus ad lectionem παιδὶ confirmandam nunc demum memorandus est Hesychius, cujus locum fortasse se non intellectum omisit Musurus, e MS. unico protulit Schowius. Σχόμεθα, ἐπὶ τοῦ οὐ ἕνεκα μὴ σύμπεδὶ περισχόμεθα, πεσιέσχομεν. Glossa hoc modo scripta erat, cum primum eam ex Homerico Lexico in suum transferebat Hesychius. Σχόμεθα, ἐπὶ τοῦ περιέσχομεν. ΟΥΝΕΚΑ' ΜΙΝ ΣΥΜΠΑΙΔΙ' ΠΕΡΙΣΧΟ'ΜΕΘΑ. Verum librarius unus scripserat ἕνεκα, alius supra vocalem ε posuit diphthongum ου. Librarius unus ita scripserat pronomen ΜΗ̈, ubi duo quidem puncta significant η pronunciandam esse, quasi iota esset, lineola vero est pro litera N. Sed librarius alter puncta, et lineolam pro accentu cepit. Reliquæ duæ varietates, N scilicet ante labialem Π in M mutata et ΑΙ diphthongus in Ε vocalem corrupta, adeo faciles et communes sunt, ut neminem morari possint. Ut facilius partem eorum quæ scripsi, intelligant lectores, meminerint velim, terminationem ης sic in MSS. scribi ς simpliciter, ις autem sic, ς̈; ην scribi ͅ simpliciter, ιν autem ̈ͅ. Quod ad ἕνεκα et οὕνεκα attinet, ea sæpissime permutari omnes sciunt. Exemplum interrogationis, quod a Græcis πύσμα vocatur, hocce dat Sextus Empiricus Pyrrhon. Hypotypos. i. 189. τινὸς ἕνεκα χρὴ θαυμάζειν ἀνδρα ποιητήν. Quod sumptum est ex Aristoph. Ran. 1040. ubi editiones recte et metro convenienter οὕνεκα. In ejusdem Aristophanis Av. 517. clausula est versus anapæstici, τίνος οὖν ἕνεκα ταῦτ' ἄρ' ἔχουσιν; sic omnes, nisi fallor, editiones, quæ Kusterianam præcedunt. Kusterus e MS. edidit τίνος οὕνεκα, cui duo Brunckiani accedunt. Nempe in codice, unde corruptela in editiones manavit, scriptum ουν ενεκα erat.

223. Γᾶυλον. κάδον. καὶ γαυλοὶ παρ' Ὁμήρῳ τὰ ποιμενικὰ ἀγγεῖα τοῦ γάλακτος. Lex. Rhet. MS.

235. ὀρυγμαδὸν et sic alibi, nisi fallor. Error quidem manifestus; sed caute distinguendum est inter errores, qui metro, aut scriptoris sæculo, aut stylo disconveniunt, et inter errores, qui totam linguæ indolem violant. Non enim dubitandum videtur, quin bene Græcum sit ὀρυγμαδός. In Procli hymno ad Solem 13.

apud Brunck. Analect. II. p. 441. ὀρυγμαδὸς MS. Harl. 1752. A. 133. in marg. ὀρυγμαδῶ κυρίως. In Ω. 70. ὀρυγμαδός. Il. Γ. 810. ὀρυγμαδὸς Cod. Vindob. V. Δ. 449. Cod. Vindob. XXXIX. See Heyn. in Il. I. 248. K. 185. 539.

299. Αὐτὰρ ἐγὼ— Plutarch. de adul. p. 72.

315. πολλῷ ex emend. sed recenti, ut vix fieri possit, quin πολλῇ, quod habet Scholiastes a prima manu venerit. Photius Lex. MS. Ῥοῖζος : παρ' ὁμήρῳ θηλυκῶς· πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε :—

354. εἵρετο [Fεἰρ.] δεύτερον αὖτις Schol. Lasc. ad Soph. Col. 630. (f. 136. 1.)

370. τὸ δέ τι ξυνήϊόν ἐστι Schol. S. German. ad Il. A. 41.

499. ὀκρυόεντι] ὀκριόεντι. Quæ verior est scriptura. MS. Hesychii, Μαρμάρῳ κριόεντι, partim recte. ὀκριόεντι 5673. 5658.

520. ἐὐέλησ' ἰήσεται] MS. 5673. 5658. 6325.

K.

107. κατεδήσατο Cod. Harl. κατεδήσετο Vesp. N. 75. ἐδήσετο et α supra ε sec. Harl. O. 284. ἐδήσετο Harl. ἐδήσατο Vesp. Σ. 196. ἀπεδήσατο et ε super α ultimam eadem m. additum. Harl. Φ. 5. προσεδήσετο. 43. προσεδήσετο et σ super σ secundum. Ψ. 1. ἀνεδήσετο.

130. διδ' ἅμα : τοῦτο μὲν ἐμφαντικὸν· ἔνιοι δὲ γρ. διδ' ἄρα πάντες. καλλίστρατος δὲ καὶ ῥιανὸς διὰ τοῦ λ. διδ' αρα πάντες. [Manus librarii in ultimis aberravit; volebat οἵδ' ἅλα πάντες, quod etiam conjecit Toupius Cur. Nov. in Suid. v. ἀνέῤῥιψαν. Suidas quidem et Apollonius habent ἅμα, sed ἅλα fortiter defendunt loca a Toupio laudata, supru H. 328. infra N. 78.] See Porson. ad X. 57.

169. καταλλοφάδεια et ϊ super ει. καταλοφάδειαν Schol. A. ad Il. K. 573.

348. τέως μὲν] in textu et supra literis pene fugientibus, γρ. κεδναὶ τ. μιν 5658. τ. μὲν 5673. Ἀμφίπολοι δ' ἄρα κεδναὶ ἐπὶ μ. 6325.

299. Αὐτὰρ ἐγὼ Plutarch. de adul. p. 72.

410. πόριες text. et marg. ut citant Apollonius v. ἄγραυλοι, et diserte Schol. Veneta ad Il. P. 4. 40. πόρ͡ιες 5685. πόριες 5673.

Λ.

14. ἀρίσταρχος κερδερέων. [Lege κερδερίων, quam lectionem memorant Scholiastes Aristophanis ad Ran. 187. et Etymologus p. 513, 45. Hic etiam alias lectiones notat, χειμερίους et κειμερίους] κειμερίων Crates. See Wolf. Proleg. CXCIV. 72. Schol. Hes. ad Ἔργ. 530. Theog. 142.

37. ἐρέῦευς manus antiqua, ου pro ευ recens. Perhaps ἐρέῦου.

38—43. νύμφαι τ' ἠίθεοί τε : οἳ καὶ παρὰ ζηνοδότῳ καὶ ἀριστοφάνει ᾠθετοῦντο ὡς ἀσύμφωνοι πρὸς τα ἐξῆς. Pro οἳ καὶ videtur legendum οἱ ϛ'. For ἐγχείῃσιν, the final word of v. 40., MS. 5673. substitutes ἐποτρύνας ἐκέλευσας (44), and is silent about the intermediate context.

109. Pro ἀσινέας melius longe ἀσινὴς legendum arbitror. Chishul. MS. not. ad Mon. Teia, p. 130. l. 27.

157. πρῶτα. τὸν et supera. τὸν scriptum ον ὂν. Cf. Porson. ad Hec. 788. ed. nov.

220. δαμνᾶ ὡς κιρνᾶ· οἱ δὲ μνᾶται. ὡς κεν πρῶτα λίπῃ ὡς κράτης. ὁ δὲ ἀσκαλωνίτης συνεδαμνα ἢ τοῦ δαμνᾶται ἀποκοπὴ ἔξοδον δὲ ἀναγινώσκειν περισπωμένως. ἀπὸ τοῦ δαμνῶμαι ὡς πειρῶμαι. πειρᾷ ἐμεῖο γεραιὲ καὶ ἐκφωνουμένου τοῦ ἰ. ὡς τὸ δύναι παρ' ἀττικοῖς. [Difficile et corruptum scholion, fortassè etiam mutilum; in quo cetera non expedio. Prope initium lege, οἱ δὲ δάμναται, ὡς κε πρῶτα λίπῃ, ὡς κράτης. Triplex igitur fuisse videtur lectio; vulgata ita scripta; ΔΑΜΝΑΙΕΠΕΙ; secunda ΔΑΜΝΑΤΕΠΕΙ, pro δάμναται ἐπεί, quæ plenis literis exarata occasionem dedit Crateti corrigendi ΔΑΜΝΑΤΑΙΩΣ. Illud receptæ lectioni obstat, quod δαμνάω δαμνῶ nusquam apud Poëtam occurrit, sed aut δάμνημι aut δάμναμαι; hoc activo sensu usurpatum infra Ξ. 488. In Iliad. Ξ. 199. δαμνᾷ rite adhibetur, utpote contractum e δάμνασαι, quod ipsum numeros meliores redderet.

Schol. Vict. ap. Heyn. ad Il. Ξ. 199. δαμνᾷ. οἱ μὲν ὁμοίως τῷ· πειρᾷ ἐμεῖο, γεραιέ [Il. Ω. 390.] οἱ δὲ Δωρικὸν αὐτὸ, ἀπὸ τοῦ δάμναμαι· οὕτως Ἀρίσταρχός φησιν. ἐπίστα, δύνα ὅλον ἐπίστασαι, δύνασαι. Eur. Hec. 200. ὅσον δύνῃ; Magis Atticum δύνᾳ Pors. ad l. This hint may lead to a nicety at present little known.

402. Hunc versum mirifice distortum et depravatum citat Suidas v. Ἠέ. Ἠέ. βαρυτόνως διαζευκτικὸς συνδεσμος. ἠὲ διατμῆξαι κοῖλον δόρυ. (Od. Θ. 507.) περισπώμενος δὲ ἀπορηματικὸς, περισπᾶται ἢ μαχεούμενον ἠὲ καὶ οὐκί. Sic edd. Med. Ald. Ad περισπᾶται notat Portus; 'videtur superfluum. Ideo præterli ". Postea Kusterus hanc vocem, non monito lectore, ejecit, et insuper μαχεούμενον in μαχεόμενον mutavit. Scias autem velim hæc omnia Suidam bona fide descripsisse e Photii codice jam corrupto, cujus simile exemplum penes Collegium SS. Trinitatis servatum habet διαζευτικὸς—διατμίξαι—ἀπορρηματικόν περιπταίη μαχεούμενον ἠὲ καὶ οὐχί:—Hunc locum ita transcripsit bonus Suidas, ἀπορηματικός. περι π ται η, aut cum ita distractum fortasse invenisset, περισπᾶται ἢ pro ingenii sui modulo emendandum putavit. Sed nunc nihil planius quam primo scripsisse Photium, ἀπορηματικός· ἢε περὶ πτόλιος μαχεούμενον, ἠὲ καὶ οὐκί. Quæ et ipsa varietas est quanquam mendosa, tamen notabilis. ἠὲ γυναικῶν Cod. Vesp.

422. In this note read 'Iliad. I. 568.;' in Od. T. 521. read 'ad Il. I. 500.' The editors should have accommodated the references to ed. Grenv.

513. οὐδέποτ' ex emend. et sine variatione ἐνὶ πληθύϊ. Cf. Tho. Bentl. ap. Clark. ad Il. X. 458. οὔτε ποτ' ἐν πληθύϊ in text. 5658. in marg. γρ. οὔποτ' ἐνὶ πλήθει. οὔτε ποτ' ἐς πληθύν 6325. οὔποτ' ἐνὶ πληθύϊ—οὔτ' ἐν ὁμίλῳ 5673.

520. γυναίων εἵνεκα δώρων'] Pluralem numerum retinet etiam Apollonius. Sed singularem dat Hesychius, cujus locus ita legendus e MS. Γυναίου. γυναικείου. Γυναίου εἵνεκα δώρου. κτείροντο 5658.

566. Ab hoc versu (inclusive ut dicunt) ad 626.[1] omnes pro

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[1] Ad Or. 5. 'Et profecto videntur omnia ista Od. A. 567–626,—.' Does not the interpolation commence at v. 564. Ἔνθα—? to which is prefixed a mark of suspicion in MS. Harl.

spuriis delevit Aristarchus, ut liquet ex Scholiastæ Pindari ad Olymp. i. 91. verbis cum nostro collatis. Sic enim Harl. *νοθεύεται μέχρι τοῦ ὡς εἰπὼν οἱ μὲν* [lege, *ὡς εἰπὼν, ὁ μὲν*] *αὖθις ἔδν δόμον ἀΐδος εἶσω. καίτοι οὐκ ὄντες ἀγενεῖς περὶ τὴν φράσιν.* Idem ad 602. *τοῦτον ὑπὸ Ὀνομακρίτου πεποιῆσθαι φασίν. ἠθέτηται δὲ*[5]. Quod si is Onomacritus idem est quem Herodotus vii. 6. narrat in exilium ab Hipparcho actum, quod Musæi oracula interpolarit, profecto jam tum hic locus in quibusdam Homeri exemplaribus exstiterit necesse est. Non inficior equidem Pausaniam, cujus verba mox proferam, versus hos ut genuinos agnovisse. Sed ejus auctoritas eo minoris est in hujusmodi quæstione, quod etiam hymnos, qui sub Homeri nomine feruntur, pro genuinis agnoverit. Poëtis tamen ab Homeri ætate proximis ignota esse videtur hæc historia. Pindar. Olymp. I. 91. *πατὴρ ὑπερκρέμασε κάρτερον αὐτῷ λίθον, τὸν αἰεὶ μενοινῶν κεφαλᾶς βαλεῖν, εὐφροσύνας ἀλᾶται.* Isthm. VIII. 21. *ἐπειδὴ τὸν ὑπὲρ κεφαλᾶς γε Ταντάλου λίθον παρά τις ἔτρεψεν ἄμμι θεός.* Ad priorem locum, versibus ex Odyssea citatis, ita pergit Scholiastes: *πλὴν εἰ μὴ κατὰ Ἀρίσταρχον νόθα εἰσὶ τὰ ἔπη ταῦτα. Ἀλκαῖος δὲ καὶ Ἀλκμὰν, λίθον φασὶν ἐπαιωρεῖσθαι τῷ Ταντάλῳ. ὁ δὲ Ἀλκμὰν, ὅπως* (forte *Ἀλκμὰν οὕτως·*) *ἀνὴρ δ' ἐν ἀσμένοισιν ἀλιτηρὸς, ἧσθ' ἐπὶ θάκας κατὰ πέτρας, ὀρέων μὲν οὐδὲν, δοκέων δὲ. ἐποίησε δὲ καὶ ὁ Ἀρχίλοχος, μήδ' ὁ Ταντάλου λίθος Τῆσδ' ὑπὸ νήσου κρεμάσθη. ἔνιοι δὲ ἀκούουσι τὸν πέτρον ἐπὶ τοῦ ἡλίου. τὸν γὰρ Ταντάλον, φυσιολόγον γενόμενον, καὶ μύδρον ἀποφήναντα τὸν ἥλιον, ἐπὶ τούτῳ δίκας ὑποσχεῖν. ὥστε καὶ ἐπηωρῆσθαι αὐτῷ τὸν ἥλιον, ὑφ' οὗ δειματοῦσθαι καὶ καταπτήσσειν. περὶ δὲ τοῦ ἡλίου οἱ φυσικοί φασιν, ὡς λίθος καλεῖται ὁ ἥλιος. καὶ Ἀναξαγόρου δὲ γενόμενον τὸν Εὐριπίδην μαθητὴν, πέτρον εἰρηκέναι τὸν ἥλιον.* Deinde citat Orest. 4–8. 971–977. Quod supra 6. vocaverat (Eur.) *πέτρον*, cum hic vocat, *οὐρανοῦ καὶ μέσον χθονὸς τεταμένην αἰωρήμασι πέτραν*, satis sibi constat. Sed cum addit, *ἀλύσεσι χρυσέαις φερομέναν δίναισι βώλον ἐξ Ὀλύμπου*, puros mythologiæ fontes philosophia corrumpere videtur. Scholiastæ enim, cum Nostri ad hunc locum, tum Apollonii Rhodii I. 498. tradunt Anaxagoram *μύδρον*, sive *λίθον διάπυρον* dixisse Solem, quam sententiam memorat Xenoph. Mem. IV. 7, 7. Quod ad *βῶλον* attinet, cum *χρυσέαν βῶλον* Solem vocasse testetur Euripidem Scholiastes Apollonii, idque ex Phaëthonte diserte citet Laërtius II. 10. maxima cum verisimilitudine legunt Viri docti apud Strabonem I. p. 58. C. (33.) *Ἥλιος ἀνίσχων χρυσέᾳ βώλῳ φλέγει.* Vide Valckenaer. Diatrib. pp. 30. 31. Alcmanis locum sanent ii, qui velint aut possint. In Archilocho leviter corrigendum *ὑπὲρ* et *κρεμάσθω*, ex Plutarcho Polit. Præcept. T. II. p. 803. A. Finis est trochaici cum initio alterius, quod cum non animadvertisset Brunckius, senariorum fragmenta ita constituit; *μήδ' ὁ Τ. λ. Ὑπερκρεμάσθω τῆσδε νήσου*, immodulate. Vide Analect. T. I. p. 47. Sed plures Archilochi et optimos trochaicos in alia metrorum genera coëgit Brunckius, ut p. 45. XXV. *Εἰ γάρ ὡς ἐμοὶ γένοιτο χεῖρα Νεοβούλης θίγειν.* p. 46. XXXVI. *Ὡς Διωνύσοι ἄνακτος καλὸν ἐξάρξαι μέλος Οἶδα διθύραμβον, οἴνῳ συγκεραυ-*

[5] Pors. ad Or. 5. 971.

νωθεὶς φρένας. Nihil mutavi neque in verbis, neque in ordine verborum; tantum meminerit lector καλὸν et διθύραμβον primam producere, καλὸν apud veteres iambographos, Archilochum dico, Solonem, Simonidem, hoc apud omnes Græcos[6]. Versus jam recte disposuerat Bentleius in Phalar. p. 295. Has tamen metri corruptelas adoptat Larcherus ad Gallicam Herodoti versionem I. 23. vol. i. p. 196. Nihilo melius tractavit et hoc fragmentum Brunckius p. 47. Ἕλπομαι πολλοὺς μὲν αὐτῶν Σείριος καταυανεῖ ὀξὺς ἐλλάμπων. Sed redeo ad Tantalum. Quidam ei pro simplice saxo Sipylum montem impendere aiunt, quod memorant Scholiastes supra citatus, Plutarchus alicubi, Antoninus Liberalis. Utramque pœnam, et saxum impendentem et dapes frustra appositas conjungunt, aut ad alteram utram, prout res postulat, alludunt Philostratus V. A. III. 25. pp. 115. 116. Vit. Sophist. I. 21, 1. p. 315. Auctor Atridarum reditus apud Athenæum VII. p. 281. B. Dion Chrysostom. Or. VI. p. 97. LXIV. p. 594. Greg. Nazienzen. in Muratorii Anecdotis, vol. V. p. 4. Nonnus ad Gregorii Stelit. II. 31. Suidas in v. Τάνταλος. Tzetzes Chiliad. V. 479. et seq.— In Polygnoti pictura apud Pausaniam Phoc. X. 31. p. 876. erat Τάνταλος καὶ ἄλλα ἔχων ἀλγεινὰ ὁπόσα Ὅμηρος ἐπ' αὐτῷ πεποίηκεν, ἐπὶ δὲ αὐτοῖς πρόσεστιν οἱ καὶ τὸ ἐκ τοῦ ἐπηρτημένου λίθου δεῖμα. Πολύγνωτος μὲν δῆλός ἐστιν ἐπακολουθήσας τῷ Ἀρχιλόχου λόγῳ. Ἀσχίλοχος δ' οὐκ οἶδα, εἴτε ἐδιδάχθη παρ' ἄλλων τὰ ἐς τὸν λίθον, εἴτε καὶ αὐτὸς ἐς τὴν ποίησιν εἰσηνέγκατο.

Archilochum, Alcæum, Alcmana, Pindarum et Euripidem sequuntur Plato Cratylo, I. p. 69. 28. ed. Ald. = 52. 12. ed. Bas. sec. 262. D. Læmar. 1590. 395. D. E. H. St. καὶ τελευτήσαντι ἐν ᾅδου ἡ ὑπὲρ τῆς κεφαλῆς τοῦ λιθοῦ τανταλεία, θαυμαστὴ ὡς[7] συμφώνως τῷ ὀνόματι καὶ ἀτεχνῶς ἔοικεν. Hyperides apud Alexandrum inter Aldi Rhetoras, T. I. p. 581. περὶ διασυρμοῦ. καὶ ὁ αὐτὸς ἐπὶ τῆς Φρύνης· τίς γάρ ἐστιν αἰτία αὕτη, εἰ Ταντάλῳ ὑπὲρ τῆς κεφαλῆς λίθος κρέμαται; lege τί γάρ ἀ. ἀ. Nempe Euthias, homo sanctus et religiosus, Phrynen meretricem impietatis ream peregerat. Is, ut hinc apparet, in oratione sua communem locum de impiorum apud inferos pœnis copiose tractaverat. Cui respondens Hyperides ait, Quid tum postea? Idcircone mortem merita est Phryne, si Tantalo saxum impendet? Sed Phryne sua forma magis profuit, quam patroni eloquentia. Plutarchus de Superstit. T. II. p. 170. F. οὐκ οἴεται θεοὺς εἶναι ὁ ἄθεος, ὁ δὲ δεισιδαίμων οὐ βούλεται, πιστεύει δὲ ἄκων· ἀποθανεῖν γὰρ φοβεῖται· καίτοι γε, ὥσπερ ὁ Τάνταλος, ὑπεκδῦναι τὸν λίθον ἐπαιωρούμενον, οὕτω καὶ οὗτος τὸν φόβον, ὡς οὐχ ἧττον ὑπ' αὐτοῦ πιεζόμενος, ἀγαπήσειεν ἄν.

Antipater Antholog. IV. 9, 3. p. 316. ed. H. St. apud Brunck. T. II. p. 18. Τάνταλε, καὶ σὲ γλῶσσα διώλεσε, καὶ σέο κούραν· Χὰ μὲν ἐπετρώθη, σοὶ δ' ἐπὶ δεῖμα λίθος. Hierocles in Aurea carmina, p. 90. ed. Needham. ὁ ἀδίκων οὐ βούλεται εἶναι θεὸν, ἵνα μὴ τὸ εἰδέναι δίκην, ὥσπερεί τινα Ταντάλου λίθον, ἐπικρεμάμενον ἔχῃ· ὁ δὲ

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[6] Cf. Pors. in Append. ad Toup. Em. in Suid. p. 490.

[7] θαυμαστῶς ὡς— edd., θαυμαστὴ ὡς— H. St. in Thes. Gr. III. 1231. H.

ἀδικούμενος βούλεται εἶναι θεὸν, ἵν' ἐπικουρίας ὧν πέπονθε τύχῃ. Sopater apud Stobæum XLIV. p. 311, 47. ἔνια δ' οὐκ ἔστιν ἀναγκασθῆναι, φησιν Ἀριστοτέλης, οὐδ' εἰ, τὸ λεγόμενον, ταντάλου λίθον, ἐπηρτημένον τις ἔχοι· ἀλλ' ὑπομενετέον πάντα ἑτοίμως τῷ θρᾷν κακῶς πρὸ τοῦ παθεῖν κακῶς εὐλαζουμένῳ. Incertus auctor apud Suid. v. ἐπειδὴ, qui Pindarum imitatus esse videtur, ἐπειδὴ τὸν Ταντάλου λίθον τῆς κεφαλῆς ἀπετιναξάμεθα. Lucretius III. 993. 'Nec miser impendens magnum timet aëre saxum Tantalus, ut fama est, cassa formidine torpens.' Cicero de Fin. I. 18. 'Accedit etiam mors, quæ, quasi saxum Tantalo, semper impendet.' Tusc. Disp. IV. 16. 'Quam vim mali significantes, poëtæ impendere apud inferos saxum Tantalo faciunt.' Idem tamen ex poëta in ejusdem operis I. 5. citaverat, 'Mento summam aquam attingens enectus Tantalus siti[8].' Nescio, benevole lector, an tuam patientiam hac nota legenda fatigaris, meam certe scribenda fatigavi. Sin criticis hisce deliciis nondum satiatus es, perlege quæ Guellius et Cerdanus ad Virgil. Æn. VI. 602., Lambinus ad Horat. Sat. I. 1. 68., et Davisius ad posteriorem Ciceronis locum collegerunt. Tandem igitur desino, ne putes me idem sponte facere, quod facit invitus Sisyphus, qui versat SAXUM sudans nitendo, neque proficit hilum.

Does not Sophocles seem to have drawn from the same sources as Euripides, in framing and using the word ταντα̣λωθεὶς, An. 135.? Lascaris, indeed, cujus quidem extat adhuc in Sophoclem scholiorum monimentum, and Eustathius, 1701. 18.=458. 24., explain ταντα̣λωθεὶς, τὸ διασεισθεὶς· This sense, however, is more applicable to ἀντίτυπα (ἀντίτυπος ed. Turneb.), which conveys the idea of repercussive force, than to ταντα̣λωθεὶς, the real import of which is expressed by the *tragic* poet, Or. 7. ἀέρι ποταται[9], and which, we humbly conceive, is susceptible of no other meaning. Dr. Musgrave ad l. repudiates ταντα̣λ. on account of its being one of the ἅπαξ λεγόμενα· but does it deserve to be so? We entertain no predilection for ταντα̣λ. on account of its being UNCOMMON; if this practice prevailed, the *common* modes of expression would in time become SCARCE: nor are we for annihilating with ruthless violence every form of rare occurrence: ταν. is, we believe, in all the *known* MSS. The same critic is of opinion that πέσεν αἰθαλωθεὶς, which might be supported by ἔμπυρος πίπτει Phœn. 1202., would be an improvement: but we cannot applaud the attempt of setting himself on a level with his author. Dr. Musgrave afterwards advises us to read ταρταρωθεὶς· but on what principle does this admirable scholar repudiate a word which occurs once, and in a writer *fond of novelties*, for a term which is not sanctioned by reputable usage? ἐταρτάρωσε Schol. Aug. ap. VALCK. ad Eur. Ph. 1192. (1201.); σειραῖς ζόφου ταρταρώσας 2 Pet. ii. 4.: but, exempla e libris sacris, quibus sanctiores non doctiores fimus, non attingo.

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[8] Propert. El. II. 1. Tantaleæ poterit tradere poma manu.

[9] ——— vacuoque sub aëre pendens,
Plana velut terra certus vestigia figat,
Tendit, et ingenti subit occurrente ruina. Statii Theb. X.

In the Crit. Rev. for June 1803 (Second Series, vol. xxxviii. p. 122), among other passages which Plato has heightened with the *bloom* and colouring of poetic fancy, we glanced at Protag. I. 387. 4. ed. Ald.=p. 283. 23. ed. Bas.=315. B. H. St. τὸν δὲ μετ' εἰσενόησα, ἔφη Ὅμηρος (vss. 571. 600.); Id. ibid. —. 9.= —. 28.=C. καὶ μὲν δὴ καὶ Τάνταλόν γε ἐσεῖδον (vss. 581. 592.) καὶ μὴν δὴ— MS. Harl. Protag., which is the genuine text. If a credulous and injudicious advocate for Aristarchus should allege that the line insinuated by Plato occurred in a different part of the poem, which has *possibly* disappeared, we would rejoin that φήμη δ' ἐς στρατὸν ἦλθε ap. Æschin. p. 141. ed. Reisk. Ὡς δ' ὁπότ' ἀσπάσιον ἔαρ [Fé.] ἦλυθε εἰλιπόδεσσι [Feιλ.] ap. Hippocrat. T. 1. 785. Foës., have vanished and left 'not a wreck behind,' which cannot be predicated of this verse. It may be averred that it has been so disfigured by transcribers as scarcely to be recognised: if, however, it had been as roughly handled as Il. E. 788., referred to by Aristoph. Av. 575., Ἶριν δέ γ' Ὅμηρος ἔφασκ' ἰκέλην εἶναι τρήρωνι πελείῃ; or Ω. 528., cited by Plato, Polit. II. 379. D. Plutarch. I. 63. ed. Wyttenb., Κηρῶν ἔμπλειοι, ὁ μὲν ἐσθλῶν, αὐτὰρ ὁ δειλῶν—the present inquiry would have been fruitless.

After all, we cannot appeal to this passage from Plato for decisive authority against both the scholiasts. If that Onomacritus, who, as we learn from Herodotus, was more ambitious of personating great bards than of being one, had fabricated these lines, Plato's copy might have been debased by them; and he might, with fair intentions, have seasoned his writings with a little of the poetic diction of the pseudo-bard; for he also wooed the aid of those muses whom, out of a tender concern for the welfare of society, he banished from his polity.

Arist. Rhet. II. 2. 7., cites Il. B. 196. Θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλήων· (the text of MS. 1771. and probably, before correction, of 5698.): yet from Xenoph. Mem. I. 2. 58. we have reason to distrust the originality of vv. 192. to 197. inclusive. In his Cratylus, however, he has alluded to the fable invented or adopted by Archilochus, as probably less obscured or polluted with the incongruities of fiction. These lines have been transmitted in all the known MSS. as well as editions; yet the historian of the Decline and Fall of the Roman Empire has followed the fable *preferred* by Plato, without, we presume, critically examining the claims of this passage to authenticity:—'the power of the Goths was the STONE of Tantalus perpetually SUSPENDED over the peace and safety of the devoted state.' III. 142. 4° ed.—Yes, we are persuaded that even Gibbon's Greek would not have protected him against these seductive tints of antiquity, nor have rescued him from the petty harassing system of a few tasteless commentators.——In this way, we apprehend, the objection to the Scholiasts may be disposed of.

Since those critics, on whom the mantle of Zoïlus has fallen, are peculiarly delighted with faults and mutilations, this passage is a signal to us to unchain our ill-nature, and to ransack our lumber-house for those variations of the remainder of this book which we have met with in collating three MSS.—

578.] δέλτρον (thus) 5658. δέντρον 5673.
579.] εἴλκυσε 5658. ἕλκυσσε 5673. (In note, for Il. X. 82. read 62.)
581.] καὶ μὲν 5673. ead. m. τ' ἐσίδον.
582.] προσεπέλαζε 5658. 5673.
583.] στεῦτο διψάων 5673.
585.] ἀναδροχθὲν et ποσι 5673. (ἀναδροχθὲν Ursin. in Æn. VI.)
604. ἀναδραχὲν 6325.
586.] φάνασκε 5673.
587.] καταδρῆθεν 5658. χέει 6325.
589.] συκέαι 6325.
591.] κατὰ 6325.
596. —ex eo quod Aristarchus in hunc locum commentatus est, non tuto colligas eum pro genuino habuisse.
597.] ἔπειτα δάπεδον 5658.
600.] ἡρακλείην 5673.
605.] εὄπει 6325.
607.] ἀορτὴν 5673.
608.] σμερδαλέω δ' ἀμφὶ 5658. στήθεσιν Id.
609.] ἵνα 5673.
613.] ἐγκατέθεντο in marg. 6325.
614.] αἰψ ἔμε κεῖνος 6325. κακεῖνος 5673.
617.] τινά που καὶ 5658.
619.] κρονίωνος 5658. 6325.
620.] ἀπειρεσίης 5658.
621.] δεμέμην 6325. ἐπετέλετ' 5658.
622.] ἔπεμπε 6325.
623.] κρατερώτερον 6325.
624.] ἐγὼ 5673. 6325.
625.] ἔπεμπεν 6325. ἔπεμψε 5673. ἠδὲ MSS. Harl.
626.] αὖθις 5673.
627.] μενων altered into μένον 5658.
630.] πυρίθοον 5673.
631.] ἐγείρετο 5658. 5673. (Il. B. 440. ἐγείρομεν edd. ἀγ—— Cod. Vindob. XLIX.) θεῶν in text. 5658. νεκρῶν in marg.
634. περσεφόνεια. et φ supra π Schol. ἀρίσταρχος ἐξ ἔδεω. Quod leviter correctum genuinam fortasse lectionem præbebit, ἐξ ἀΐδεω. *Hæc enim vox semper trisyllaba est apud Homerum.* Neque obstat quod vulgatæ editiones omnes retinent infra Ψ. 322. ἠδ' ὡς αἴδεω δόμον ἤλυθεν εὐρώεντα. Ibi enim legendum cum Harleiano, ἠδ' ὡς εἰς ἀΐδεω δόμον ἤλυθεν εὐρώεντα ut supra K. 512.
After v. 637. is inserted ἐξῆς δ' ἐζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς MSS. 5673. 6325.

M.

49. 50. Distinguish thus: ἀκούεμεν ἀικ' ἐθέλησθα, Δηϊάντων. At si ipse velis audire, Legent te, &c. Dr. Jortin.
175. Schol. Vict. ad Il. O. 103. Ἰάνθη. διεχύθη· Σοφοκλῆς· ὧς ὧν Διὸς μέτωπον ἐκταθῇ χαρᾷ [ap. Br. Fr. inc. LXXXVIII.].

ἰαίνειν δὲ κυρίως τὸ θερμαίνειν. αἶψα δ' ἰαίνετο κηρὸς. Hor. Carm. III. xxviii. 16. Solicitam explicuere frontem. Serm. II. ii. 125. Explicuit vino contractæ seria frontis. Cf. Epod. XIII. 7.

181. ἀλλ' ὅτε δὴ τόσσον ἀπῆν ὅσσον τ' ἐγέγωνε. Et ἀπῆν sine δὴ diserte citat schol. Aliud schol. habet ἀπὴν et pro participio absoluto capit, citans Eurip. Phœniss. 292. 294. Male. Si enim ἀπὴν est verum, constructio est ναῦς διώκοντες, ut στράτευμα εὐθύνοντας Eurip. Hec. 38. τριήρεις οὐκ εἰδότες Thucydid. i. 110. ἀπὴν ὅσσον τε Codd. Vesp. 5673. 6325. E. 400. τ' ἐγέγωνε (thus) 5658. τε γέγ 5673.

281. Ὅς ἑτάρους 5658. 6325. Ibid. ἀδηκότας. Simplici δ habet etiam Codex Townleianus in tribus Iliadis locis; ubi bis ita citat Scholiastes locum Odyss. A. 134. Consentit MS. Ven. ἀδηκότας MSS. 5673. 5658. 6325. Il. K. 98. 312. 399. 471. ἀδηκότες MSS. 5693. 1771. 5600. 5601.: the last MS., which is wont to *iotacise*, has ἀδικότες 471. Od. I. 396. —δὲ δόλεισαντες Cod. Vesp. ἐνὶ δεινοῖσιν Il. K. 254. ὑπὸ δείους K. 376. O. 4. ἐπὶ δηναιὸν Apoll. Rhod. II. 183. Od. A, 134. ἀδήσειεν MSS. Harl. ἀδησήσειεν Cod. Vesp. See Heyn. Exc. ad Il. K. Schol. Harl. ad Od. E. 290. δασέως τὸ ἄδδην. ἄδην Codd. Vesp. Harl. Schol. Vict. ad Il. N. 315. leg. φήμ' ἀδδην, vel φημί— γ' ἄδην— Heyn. Exc. in Il. E. 175.

313. ζαὴν text. et schol. sed in his ζαῆν memoratur. Citatur etiam αἰνοπαθῆ πατρὶδ' ἐπόψομαι παρ' ἀνακρέοντι, quod ad aliam lectionem ζαη referendum est. PORSON. Rescribo, ut mihi quidem videtur certissime: Ὦρσεν ἐπὶ ΖΑΕΛ ΑΝΕΜΟΝ. Error ortus ex pronunciatione. Efferebatur enim ΖΑΗ ΑΝΕΜΟΝ. Toup. ζαὴν MSS. Harl.

443. μέσω, δ' ἐδούπησα et ν additum supra inter ε et δ. Voluit fortasse librarius ἐγδούπησα. Sed quid hic codex legat infra O. 478. nunc non memini. It reads ἐνδούπησε. Il. Υ. 50. ἐριδούπων Cod. Vindob. XXXIX. Cf. Il. Ω. 323. Schol. A. ad Λ. 45. Od. O. 146. 191. ἐριδούπου text. Harl.

N.

194. φαίνετο. Quod per digammon ita defendi possit, ut legas. τούνεκ' ἄρ' ἀλλοϜείδε' ἐφαίνετο. Vulgatum citat Apollonius v. Ἀλλοειδέα. τοὔνεκα ἀρἀλοειδέα φαίνετο MS. 6325. φαίνετο Cod. Vesp.

296. Αλλ' ἄγε, μηκέτι ταῦτα λέγωμεθα, εἰδότες ἀμφω.

εἰδότε Schol. cum glossa, ἐγώ τε καὶ σύ. Hæc explicatio semper dualem indicat. Scholiastes ad Sophocl. Electr. 738. καξισώσαντες ζυγα. ὁ Ὀρέστης καὶ ὁ Αθηναῖος. Sic primum legitur in Francofurtana. Sed recte Brunckius ex Aldina et Florentinis Scholiorum editionibus ἐξισώσαντε retraxit. εἰδότε in text. MSS. 5673. 6325. Cf. X. 175. 192. Ψ. 354. Cod. Harl. The Greeks at first subjected themselves to an observance of the dual number, which was tolerably strict: afterwards they adopted it on those occasions only when they wished to express themselves with more than ordinary precision; for the dual is in reality plural. The sophists, however, revived the ancient usage, and affected great accuracy in applying the dual number. Il. Ψ. 362. ἵπποιϊν Cod. TOWNL., which is not seldom of unappealable authority. DAWES (Misc. Crit. p. 150.)

has happily replaced it, Il. O. 453.–4.[10]; as Heyne has successfully removed it from Hesiod, Ἔργ. 186. Excurs. ad Il. P. p. 421.— Dual forms have also vanished from the Attic poets: Soph. Ph. 320. *συντυχὼν κακοῖν Ἀνδροῖν Ατρειδαῖν.* Toup. 1333. *Ἀσκληπιάδαιν δὲ τοῖν παρ' ἡμιν ἐντυχιόν.* 533. *προσκύσαντε.* Id. Col. 1676. *παθόντε.* Eur. Or. 51. *ἡ φάσγανον δήξαντ' ἐπ'—.* Ph. 1419.–20. *ἁρπάσαντε—ξυμβαλόντε.* 1438. *ἀλλήλοιν.* Ion. 22. *φύλακε.* 1059.— *Δράσαντε.* 1501. *δραμόντε.* Hel. 299. *εἰς ξύμβολ' ἐλθόνθ'—.* Aristoph. Pac. 406. *ἐπιζουλεύοντε.* PORSON. Av. 387. *τώ τε τρυβλίω.* Eccles. 516. *ξυμμίξασ'* DAWES. Antiphanes ap. Stob. p. 778. *πονηρὼ ζωγράφω.* Toup. RUHNKENIUS has *improved*, but not *restored*, an epigram of Asclepiades by introducing this form:

Τὼ 'φθαλμὼ Διδυμης με συνήρπασαν—Cynthia prima suis miserum me cepit ocellis.

356. Κρήτη] Τρόιη VALCK. ad Ammon. p. 238.; T in 5673. afterwards changed into K by the same hand.

Ξ.

101. '*συβώσια.*' *συβόσεια* Barnes. Musgr. ad Soph. C. 363. Il. Λ. 678. *συβόσεια* Cod. TOWNL. *συβόσεια. ἑκτατέον τὸ ι* Schol. Vict. ad l. c.

163. *νοστήσας* et *ὅστις.* Ceterum errat Ernestus, cum ait, hac lectione admissa, scribendum fore *ἀποτίσεται.* Levior tantum distincto ponenda erit post *ὀδυσσεύς. νοστήσας* 5658. 5673. *ὅστις* Codd. Vesp. Harl.

206. In margine manus recens, sed typographiæ certe initiis antiquior, scripsit *γρ. ἠνδαλίμοισι.* Quod quanquam absurdum, utpote ne Græcum quidem, non enotasse tamen pœnitebit. Qui enim meminerit, quam similes sint formæ nexuum, qui *ην* et *κυ* exprimunt, errores aliquando librariorum corrigere poterit. Aristides T. II. p. 459. ed. Jebb. e Demosthene citat, *καὶ ὅσα ἐνῆν πρωην ἐποίησε.* Si Demosthenis locus non amplius exstaret, quis legendum suspicaretur, *καὶ ὅσα ἐν κύπρω ἐποίησε?* Locum S. Basilii citat Hemsterhusius Misc. Obs. T. V. p. 28. ubi juvenes *ἐντὸς ἦσαν Ἀρήνων.* Frustra hujus urbis aut regionis situm quæras; optime Hemsterhusius, *ἀρκύων.* Cf. Λ. 140. 446.

255. *ἀσκηθέες* ex emend. sed manus antiquæ. Editur quidem *ἀσκηθέες* in Eustathii textu, sed contra Eustathii ipsius mentem. Vera tamen est lectio, trisyllaba nempe vox, *ἀσκηθέες* etiam in schol. editis. *ἀσκηθέες* 5658. *ἀσκηθέες* 5673.

328. In marg. *ἐπακούση ἀρίσταρχος ἀριστοφάνης ἐπακοῦσαι: ἐσακούσοι* Schol. Harl. 5727. T. 297. *εσακούση* 5658.; in marg. *γρ. ἐπακοῦσαι.*

352. Θύρηφ' ἔα] Θύρηθ' ἔα MSS. Harl. 5674. 5673. 5658. 6325. Apollonius. Θύρηθ' ἔα in Hesychio corrigendum pro Θύρηθεν ne dubitassent quidem viri docti, si meminissent, quomodo *α* et *ν* permutari possint. Generalis est regula, ut linea supra literam, si ea litera sit consonans, significet *α*, si vocalis, *ν*. *ἐστῑ* e. g. pro *ἐστιν*, et *παιροῦνται* pro *παραιροῦνται.* Sed, cum duæ vocales concurrunt, hujus regulæ nonnunquam obliviscuntur librarii, ut

[10] Il. II. 509. *ἐπεὶ λίπον ἅρμα Φάνακτες.* Dr. Jortin.

facillime alter potuerit θύρηθε̄ pro θύρηθεα dare, alter pro θύρηθεν accipere. [11]Duo loca ex Athenæi Epitome II. p. 58. D. citat Eustathius ad Od. Λ. p. 1406. 58.=41. 40. Τρώγοντας μολόχης ῥίζαν καὶ πάμα, πρᾳότερος ἔγωγε μολόχης. (Sic bene ed. Rom. nam Bas. mendose πρότερος.) Vox ista πάμα adeo sollicitos habuit editores, ut asteriscum apposuerint. Koënius ad Greg. p. 215. ex Athenæo violenter corrigit, καὶ Ἐπίχαρμος. Sed et Antiphanis nomen modo omiserat Eustathius, et millies alias scriptorum nomina supprimit. Notum est τοῦ μ et τῶν λι ductus esse simillimos. Cum igitur prior librarius scripsisset πάλῑ (i. e. πάλιν) alter legebat πάμ̄ et scribebat πάμα. Scholiastes ad Hec. 570. μάρτυς δὲ τούτου ἄλλα τε πολλὰ, καὶ τὸ τοῦ Σοφοκλέους [El. 957.] οὐδὲ γάρ σε δεῖ κρύπτειν μ' ἔτι. καὶ ἄλλος· P. V. 626. μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν. Pro ἄλλος Marklandus ad Suppl. 296. Αἰσχύλος emendans, actum egit: Kingius enim jam ediderat καὶ ΑΙΣΧΥΛΟΣ ΠΑΛ. Quid autem est illud ΠΑΛ.? Nihil sane, nisi πάλιν, cujus ultimæ literæ per compendium significatæ oculos Kingii effugere. Cant. enim idem scholion habet, et clare legit πάλιν. In Sophoclis fragmento idem MS. recte οὐδέν. Cf. Pors. ad l. 199.

In Il. Z. 168. Cod. Townleian. gives πόρε δ' ὄγε— and Schol. Cod. Townleian. ad Il. Z. 351. cites Eur. Hec. 606. οἶδε τό γ' αἰσχρὸν—. In Soph. Fr. ex Tyro (ap. Ælian. H. An. XI. 18.) the Vienna MSS. furnish φεῦ, κἂν ἀνοικτίρμων τις οἰκτείρειέ νιν πτήσωσαν αἰσχύνῃσι οἷα—[12]. Λιτ' in MS. Hesychii pro λιτί. Il. H. 4. MS. Vratisl. b. ἐελδομενοῑ̄ς for ἐελδομενοῖσιν.

It would be very blameable in us to omit an uncommon instance of the utility of this canon in unravelling the cause of a corruption in Schol. Harl. ad Od. Λ. 58. πᾶσα ἰὼν γρ. Ut variam lectionem intelligas, sciendum est α, cum superscribitur in fine vocis, valdè similem esse contractioni ei, qua significatur ην vel ιν. πασα igitur corruptum est ex πασιν, idque ex ποσσιν.—Again: I. 266. αὖ pro αὖτε. Deinde γοῦνα primo scripserat, sed eadem manus fecit γούναθ'. Nempe per circumflexum, qui in hoc ut in omnibus paullò antiquioribus MSS. semicirculus plerumque est, egit lineam rectam, quæ acutum notat; postea τῶι ᾱ junxit τὸ θ. Voluit igitur γούνατα ab initio sequentis versus elisionem pati.

521. μαλακὴν.] MS. 5658. H. in Ven. 158–9.

ἐς λέχος εὔστρωτον, ὅτι περ πάρος ἔσκεν ἄνακτι
χλαίνῃσιν μαλακῆς ἐστρωμένον·

Ex hoc loco confirmatur librorum quorundam lectio, χλαῖναν μαλακὴν ubi nunc editur μεγάλην. RUHNKEN. παρέχεσκεν 5673.

O.

242. Supra μάντιον scriptum ὡς φήμιον i. e. hæ voces eundem accentum habent. Hinc nata est varia lectio, a Clarkio memorata, φήμιον. The marginal and interlineary explanations in this MS. have been too often dignified with the appellation of various read-

[11] Pors. ad Hec. 1169. [12] Vol. III. 456. Br. ed. 3.

ings by the nephew of the illustrious BENTLEY. See Θ. 383. I. 211. M. 319. II. 69. 91. 138.

459. *γρ.* ἠλέκτορσιν. Deinde ἔερτο, sed x insertum ex recens. Schol. deducit ἀπὸ τοῦ εἴρω. Cf. TYRWHITT. ap. Burg. ad DAW. M. Cr. p. 431. εἔρτο Schol. Ven. ad Il. A. 486. εἔρπτο Cod. Vesp.

474. Ἀνδόνακας MSS. Harl. Ἀνδόκανας. δοκοὺς δὲ MS. Hesych.

523. Εἴ κέ σφιν] 'εἰκε (sic)' εἴκέν σφιν πρὸ γάμοιο τελευτήσοι 6325.

530. *γρ.* ἐν Wolf. Proleg. CCXV.

Π.

91. Θὴν et suprascr. δὴ. Cum hic locus, tum v. 69. ostendere poterunt, quam facile explicationes in varias lectiones transeant. Hesychius; Θήν διὰ τοῦ η̄ τὸ αὐτό. Sic audacissime interpolavit Musurus. MS. habet, teste Schowio, Θήν, διὰ ἡ που. Ita scilicet olim scriptum erat Θήν. διὰ ἡ που. Lege igitur, Θήν. δή. που. Οὐ μὲν Θὴν, Il. Θ. 448. reddit Scholiastes οὐ μὲν δή. Apollonius Lexico, Θήν. ποῦ. citans Iliad. P. 29. In Il. Θ. 448. Οὐ μέν Θην— MSS. Harl.

143. πινέμεν οὕτως Schol. Amstel. ap. Heyn. in Il. B. 342.

176. ἐθειράδες] γενειάδες sine ulla varietate. Cod. Vesp. Eustath. 1798. 62.=600. 35. Casaub. Lect. Theocr. c. 2. γενειάδες—γένεια 5658. γενιάδες 6325. as ἐθειάδες 5673.

317. Αἳ τέ σ' ἀ.] Αἳ σέ τ' ἀ. text. *γρ.* αἳ τέ σ' α. marg. αἳ σέ τ' ἀ. MS. 5673.

481. κοίτου τε μνήσαντο text. *γρ.* δὴ τότε κοιμήσαντο. Textus lectionem κοίτου τ' ἐμνήσαντο citat Apollonius v. Κοῖτος. Per errorem igitur refert Villoisonus ad H. 138. κοίτου τ' ἐμνήσαντο Cod. Vesp. κοίτου τε μν. MSS. Harl. in marg. 5658. *γρ.* Δὴ τότε κοιμ.

Ρ.

86. χλαίνας μὲν] MSS. Harl.

217. ἠγηλάζει text. sed in marg. ad 218. per errorem pro 217, hoc scholion adscriptum est; οὕτως ἀρίσταρχος καὶ ἀριστοφάνης χωρὶς τοῦ σ̄· Alii igitur quidam legebant ἠγηλάζεις. Quæ sane lectio, principum criticorum pace dixerim, mihi longe melior videtur. Alloquitur enim subulcum Melantheus, et singularem propositionem generali sententia comprobat. ἠγηλάζει Apoll. in v.

221. πολλῆσ primo scripsisse videtur, deinde ι addidisse. Et sane, cum ceteri omnes poëtæ φλιὰ spondeum faciant, malim πολλῆς. πολλῆς 5658. afterwards Θλίψεται MSS. Harl.

237. ἀμφ' οὐδὶς, text. Schol. τὸ δὲ ἀμφ' οὐδὶς ὀξύνεται ὡς λικριφὶς: Vide supra ad Λ. 596. Hesychius: Ἀμφοῦδις. περὶ τὸ ἔδαφος. ὁ δὲ Ἡλιοδωρὸς, ἀμφοτέραις ταῖς χερσὶν εἰς τὸ οὖδας ῥίπτων. *γρ.* κ

267. εὐερκέες] ex emend. ejusdem manus. ἐυεργέες 5673. εὐεργεες 5658. and, preceding it, θριγγοῖσι 6325.

288. ὁπλίζονται] MSS. Harl.

299. κοπείσσαντο Schol. B. ad Il. Ω. 164.

322. Ἥμισυ γάρ τ' ἀρετῆς ἀποαίνυται] ἀποαίνυτο 5658. ἀπαίνυτο and ἀποαίνυτο occur in the Iliad and Odyssey: Il. O. 595.

Od. M. 419. Ξ. 309. hence the digammon was not inseparable from this word at that period.—' There seems to have been another reading, according to Plato and Athenæus[13]:

Ἥμισυ γάρ τε ΝΟΟΥ ΑΠΑΜΕΙΡΕΤΑΙ ἐυρυόπα Ζεὺς
Ἀνδρῶν, οὓς ἂν δὴ——' See Taylor's Civ. Law, p. 412.

μαι for μιν 5673. ' The race of man cannot long be happy without virtue, nor actively virtuous without freedom, nor securely free without rational knowledge.' Sir W. Jones.

347. παρεῖναι sine varietate.] παρεῖναι MSS. 5673. 5658. 6325. If in v. 352. we substitute παρεῖναι for προΐκτη we shall make the herdsman an unfaithful relater of his master's message: he will assert that modesty is an unfit companion, not only for an *indigent*, but for *any* character: if we allow προΐκτη to occupy v. 347. we shall represent the poet guilty of a redundancy which is not to be endured. A similar mistake of αἰδὼς for αἰδῶ 352. was found in Cod. Vesp. The editors, therefore, of the Grenville Homer have, and we think laudably, disregarded the canon, which directs us to prefer the *less common* word, and have restored παρεῖναι to its proper situation, on the authority of MS. Harl. corroborated by Plato in Charmid, T. II. 161. A. H. St,=p. 77. ed. Heindorf., and given προΐκτη its full force, by restricting it to v. 352. In Lach. II. 201. B. εἰ δέ τις ἡμῶν καταγελάσεται, ὅτι τηλικοίδε ὄντες εἰς διδασκάλων ἀξιοῦμεν φοιτᾶν, τὸν Ὅμηρον δοκεῖ μοι χρῆναι προβάλλεσθαι· ὃς ἔφη, οὐκ ἀγαθὴν εἶναι αἰδῶ κεχρημένῳ ἀνδρὶ παρεῖναι·— In the margin of the CLARKIAN MANUSCRIPT, p. 306. b. 29. is written in a very cramp hand, not later perhaps than the thirteenth century, Ἡσιόδου τὸ ῥητόν· πῶς δὴ ὁ σοφὸς Ὁμήρου εἴρηκεν, ἀγνοῶ. In Ἔργ. καὶ Ἡμ. 498. (470. ed. Br.) Ἐλπὶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει· We allow that there exists sufficient resemblance to maintain that the one is copied from the other: but then, is it demonstrable that the Ascræan minstrel preceded the age of Homer? vv. 215. 216. are not in the best MSS., and it would be wonderful if they should:

Αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει.
Αἰδὼς ἦτ' ἄνδρας μέγα σίνεται ἠδ' ὀνίνησι.

Proclus ad l. τοῦτον καὶ τὸν ἑξῆς στίχον παρεμβληθῆναι λεγθέντας ἀπὸ τοῦ Ὁμήρου καὶ Πλούταρχος εἶπε. [p. 529. D.]; but Il. Ω. 45. was branded as spurious by the ancient grammarians. See, by all means, Schol. A. ad l. Theog. 436.

Ἔνθα θεὰ καὶ τοῖς παραγίνεται ἠδ' ὀνίνησι

versum frigide ex superioribus repetitum esse, istud καὶ τοῖς satis arguit. RUHNK. Ep. Cr. I. 97.

455. σῷ ἐπιστάτῃ] Suspicio mea est, vel τῷ ἐπιστάτῃ vel οἴκῳ σοῦ legendum, ut vel mendicus simpliciter quivis intelligatur, vel alieno suum ipsius quod detur, opponatur. Et hoc malim; quia eo sequentia collineant. Gatak. Adv. Posth. 878. —οὐδάλα Wolf. Proleg. CCXVII.

496. τέκος] MSS. Harl. 5674. 5673. 5658.

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[13] De Legg. VI. II 777. A. H. St. Deipn. VI. 264. F.

Σ.

17. χείσεται] 'Lege χ' εἴσεται— limen utrosque sedere faciet, collocabit.' Dr. Askew. Though we do not pretend to feel any strong sympathy with the hidden essences of words, we are much pleased with the manner in which VALCKENAER has unfolded the meaning of χείσεται· Capio in veteri lingua Græca Γάω et Γέω dicebatur literis aspiratis in usum receptis; Χάω (Χάζω hinc ortum, in libris fuit custoditum) et Χείω unde Homeri χείσεται· conferri poterunt Etymolog. M. pp. 221. 244. 528. 809. 50. Eustath. in Od. Σ. p. 1835. 12.=653. 1. et in Il. X. p. 1259. 33.= 1356. 41. VALCK. in Adon. Theocr. 255. et ap. Lennep Etymolog. Græc. v. Χάω. Herman. de Metr. Pind. 337.

The same conclusion is deduced by Mr. Knight, p. 94., from nearly the same premises:—'Χεῦμεν or ΧΕFΟΜΕΝ being the Ionic mode of writing ΧΑFΟΜFΝ, from ΧΑFΩ, the primitive form of χαζω, whence comes Χειαι or ΧΕFΑ, the *retreat* or *hole* of a serpent. Χεω or ΧΕFΩ is usually employed metaphorically to signify *pouring out*, whilst ΧΑFΩ and ΧΑΔΣΩ retain their primitive signification of *yielding place* or *vacuity*, whence came ΧΑFΟΣ, ΧΑΣΜΑ, &c. In Od. Σ. v. 17. we have, however, οὐδος δ' ἀμφοτερους ὅδε χείσεται—'*this threshold will afford room for us both.*' σχήσεται MS. 5658., the gloss exalted into the text.

Hence we see the utility of those inquiries to ascertain the primitive sense of words, as a necessary step to real knowledge: and we may collect, from this single instance, that minds equally anxious for the discovery of truth, and perfectly unconnected with one another, often proceed with equal success; and that emendatory criticism rests on something more than mere conjecture.—We, however, daily witness the supreme contempt with which such acquirements are treated; and the unremitting vigilance and fearless determination of those who devote to the advancement of sound learning their ease, their health, and their lives, repaid with calumny, and embittered with the pressure of every inconvenience.—'The natural but injudicious desire of parents that their sons should excel in every thing, is too frequently the cause why they excel in nothing. Ambitious that they should possess, in the first dawn of manhood, that compass of knowledge which even by the most vigorous application cannot be attained before the meridian of life, they are apt to consider the necessary time which is spent in the acquisition of the dead languages, as the grand obstacle to the completion of their wishes. They hold out the character of a pedant as an object of ridicule; and recommend an attention to things, rather than to words. I have never yet seen a despiser of verbal criticism who was remarkable for strength of reasoning, for correctness of style, or for accuracy of erudition. When these scoffers favour the public with their own matchless productions, they excite in their readers the most lively sensations of disgust—either by the poverty of their conceptions and diction, or by an awkward affectation of sublimity and pathos, or by an unskilful selection and confused arrangement of their materials. I am so far from lamenting the years which are usually passed in

a grammar-school, that I consider them, *if well employed*, as the most important period of life. The peculiar exercise of the understanding which is requisite to investigate and ascertain the precise meaning of an ancient author, is the best, if not the only, method of training up the juvenile mind to form just conclusions on more momentous subjects. If, on the other hand, boys are permitted or encouraged to wander from one pursuit to another, and to remain satisfied with a superficial knowledge of each, we shall in vain look forward to those mature fruits without which it will be absolutely impossible to establish a character[14].'

140. —τίς ποτε] Cod. Vesp. MSS. Harl.

191. προσώπατα καλά. Hesych. v. κάλλος ommit τε. Apollonii vero MS. habet πρόσωπα τά, teste Villoisono. legendum προσώπατα τά— H. St. Annot. P. xxiii. Bergler, however, defends πρόσω. πά τε. πρόσωπα καλὰ MS. 5658. προσώπατα κ. MSS. 5673. 6325.

228. χέρεια] MS. Harl. sed schol. ἡδέτει καὶ ἀριστοφάνης. χέρεια MSS. Harl.

T.

67. ὀπιπεύσεις:] ὀπιπεύεις Apollonius in v. and MS. Hesychii. Il. Δ. 371. Cod. Ven. See also Toup. in Theocr. Schol. p. 213. ὀπιππεύσεις MS. 5673. Σ. 67. Harl. T. 65. 90. ἐνένιπε Harl. Vesp. Cf. Σ. 320. Harl. 325. Vesp. Φ. 84. 167. 287. X. 212. Ψ. 96. Harl. Vesp.

114. Ἐξ ἐυηγερσίης] Revocanda omnino vox elegantissima, et Græciæ adeo jam demum redonanda Ἐξ ΕΥΑΓΡΕΣΙΗΣ— Toup. Em. in Suid. I. 241.

163. παλαιφάγου pro var. lect. agnoscit scholion, vulgato simile. Tres lectiones memorat Hesychius, παλαιφάγου, παλαιφάτου, παλαιφύτου. παλαιφάτου after a rasure 5658.

206. κατέτηξεν] Read κατέπηξεν.

209. σὸν Schol. Lasc. ad Soph. El. 1137. (f. 65. b.)

314. τεύξῃ· ἐπεὶ οὐτι σ. εἶσ' ἐνὶ οἴκῳ. In marg. γρ. τεύξεαι et pro οὔτι est οὐ τοῖσι [quæ sane vera est lectio, librariis crasin hanc, ἐπεὶ οὐ, ignorantibus.] τεύξεαι· 5658. 6325. ἐπεὶ οὐ τοῖσι 5658. εἶσ' ἐνὶ οἴκῳ MSS. Harl.

436. Ἴχνι' ἐρ. Eustath. 1869. 10.=701. 18. Ἴχνη ἐρ. Schol. Lasc. ad Soph. Aj. (f. 1. b.)

440. This v. has undergone a severe trial: Τὴν μὲν οὔτ' Schol. Lasc. ad Soph. C. 668. (f. 137.). Τὴν μέν γ' οὔτ' H. Steph. Τὴν μὲν οὔτ' ἀνέμων διαειμένως 1547. 1555.

441. Οὔτε μὲν Schol. Lasc.

520. δενδρέου Æliani editiones, sed δένδρων Codex Mediceus, and Cod. Vesp. δένδρει Greg. Cor. p. 25.

521. τροπῶσα male; cetera omnino, ut vulgantur. Sed aliam lectionem ministrat Scholiastes Leidensis apud Valckenaerium ad Ammon. p. 243. ubi schol. referendum erat ad Il. I. 496. (500.) non 308. κέχρηται τῳ τρόπῳ [l. τρωπῶ] καὶ ἐπὶ φωνῆς καὶ ἐπὶ μελῶν ἐξαλλαγῆς· καὶ ὡς ἐπὶ τῆς ἀηδόνος· [dele καὶ. ὡς omittit Harl.] ἥτε θαμὰ τραπῶσα χέει μελιηδέα γῆρυν, ἀοίδην. Videntur

[14] Dr. Edwards.

duæ lectiones in unum confusæ; μελιηδέα γῆρυν et μελιγῆρυν ἀοιδήν. At vero idem scholion exstat in Harl. ad primum Odysseæ versum, et nullam varietatem præbet, nisi τροπῶσα.

565. οἵ ῥ' γ' ἐλεφαίρονται. In marg. οἵ τ' ἐλεφέρονται. Ex quatuor lectionibus, οἵ γ', οἱ δ', οἵ ῥ', et οἵ τ, omnino probanda est tertia, quæ usurpatur eodem modo 567. et tum οἳ μὲν et οἳ δὲ clarius opponuntur.

Υ.

23. interpr. ἐν πειθοῖ. Initio versus vulgatam servant Harl. et Hesychius v. πείση. Sed Scholiastes ad Il. Κ. 290. in Codice Wetsteniano apud Valckenaer ad Schol. in Euripidis Phœniss. 271. n. 71. p. 643. habet τῷ δ' ἄρα τ' ἐπείσα, unde is τῷ δ' ἄρα τ' aut τῷ δὲ μάλ'. In Codice Veneto, τῷ δ' αρ' ἐν. Sed in Townleiano, τωῖ δ' ἄρ' ἔτ' ἐν π. quæ certe probabilis lectio.

160. Ἐς ἦλθον δρηστῆρες ἀγήνορες] ἐκ δ' ἦ. δρ. In marg. γρ. ἐς. ἐκ δ' ἦ. δρ. 5673. 6325. Ἐς δ' ἦ. δρ. ἀχαιῶν 5658.

383. τοι [Ergo alius T. Bentleii MS.] πέμπωμεν 6325. καί—κέ—κέν τοι are the variations of MSS. Harl.

Φ.

6. χειρὶ ταχείῃ] MS. 5658. in marg. χερσὶ φίλοισι. See Mr. Twining's Notes on Aristotle, p. 265.

109. omittit. Quare abesse non posse dicat Ernestus, non video. 109. 110. having been transposed in MS. 5658. are marked β. α. and 109. is dispossessed in MS. 5673.

160. Read —ἔπειτ' ΑΡ Ἀχαιϊάδων—

406. νέῳ ἐπὶ κόλλοπι χορδὴν,] It should rather be νέην ἐπὶ κόλλοπι χορδὴν novam chordam. Dr. Jortin.

Χ.

37. παρευνάζεσθαι ἀνάγκη Schol. Venet. ad Il. I. 336. sed βιαίως Codex Towleianus. and Schol. Vict. B. L.

40. ἔσεσθαι] MSS. 5674. 73. 6325.

109. omittit. Quare abesse non posse dicat Ernestus, non video.

131. ἀγέλεως μετέειπεν Cod. Vesp. MSS. 5674. 73. ἀγέλεως μετέειπεν 5658.

210. Ὡς ἔφατ' οἰόμενος] Ὡς φάτο ἰέμενος 5673. Ὡς φατ' ὀϊόμενος 5658. 6325. tres Codd. Vindob. Herman. de em. rat. Gr. Gramm. p. 44.

271. Τοὶ δ'] Cod. Vesp. MSS. Harl.

Ψ.

3. ὑπερικταίνοντο·] At Hesychius aliam prodit lectionem: Ὑποακταίνοντο. ἔτρεμον. Quam ipsam, non vulgatam, ob oculos habuit vetus Criticus, Lysanias ap. Etymol. M. p. 739. 10. Λυσανίας ἐπὶ τοῦ τρέμειν φησὶ τετάχθαι. Ruhnken. ad Tim. v. Ἀκταίνειν.

127. 128. omittit manus prima, sed additi sunt ex recensione. Si igitur, Th. Bentleio auctore, codices quosdam hoc distichon omittere ait Clarkius, id non usquequaque verum est. MSS. 5658. 6325. have omitted this distich.

296. Scripsit antiqua manus, sed quæ paucas admodum notas margini addidit, τοῦτο τὸ τέλος τῆς ὀδυσσείας φησὶν ἀρίσταρχος καὶ ἀπολλοφάνης. Alt. Schol. Harl. ad Λ. 298. cites Od. Ω. 198. Cf. Eustath. ad l. 1948. 47.=817. 5. Schol. Lasc. ad Soph. Aj. f. 20.

This barren assertion may hereafter rise to dignity by discussion. It has been already hinted that 'the recapitulation in Od. Ψ. 310. &c. seems to be spurious.' Knight's An. Ess. p. 95. (2) Wolf. Prol. CXXXVIII. We are not, however, inclined to abandon the sequel of this book on such light grounds: we in a great measure satisfied ourselves, long before the appearance of Heyne's observations on the Iliad[15], that the last book has been compiled by a modern hand. But we are not prepared to enter upon this question at present, owing to a sad loss which we have not had opportunity or leisure to repair. In the mean time, it is highly gratifying to remark that the late translator of Homer entertained *similar* suspicions. In a letter to a friend, Mr. Cowper writes, —'Should Heyne's Homer appear before mine, which I hope is not probable, and should he adopt in it the opinion of Bentley, that the whole last Odyssey is spurious, I will dare to contradict both him and the doctor. I am only in part of Bentley's mind (if, indeed, his mind were such) in this matter; and, giant as he was in learning, and eagle-eyed in criticism, am persuaded, convinced, and sure (can I be more positive?) that, except from the moment when the Ithacans begin to meditate an attack on the cottage of Laërtes, and thence to the end, that book is the work of Homer. From the moment aforesaid I yield the point—or, rather, have never, since I had any skill in Homer, felt myself at all inclined to dispute it: but I believe perfectly, at the same time, that, Homer himself alone excepted, the Greek poet never existed who could have written the speeches made by the shade of Agamemnon; in which there is more insight into the human heart discovered, than I ever saw in any other work, unless in Shakspeare's. I am equally disposed to fight for the whole passage that describes Laërtes, and the interview between him and Ulysses. Let Bentley grant these to Homer, and I will shake hands with him as to all the rest. The battle with which the book concludes, is, I think, a paltry battle; and there is a huddle in the management of it altogether unworthy of my favourite and the favourite of all ages.'—Cowper's Life, vol. i. 343–4.

311. ἦλθες (sic) manifesta, sed levissima corruptela. Legendum enim ἦλθ' ἐς Λ. In vulgata lectione inconcinne positum ὡς, multo commodius ἀπὸ κοινοῦ suppletum.

322. Ἠδ' ὡς εἰς Αἰδεω recte MS. and 5658. 6325.

Ω.

4. ἐθέλῃ, et versum addit; τὴν μετὰ χερσὶν ἔχων, πέτετο κρατὺς ἀργειφόντης. ἐθέλει (thus) MS. 5673. and subjoins the same verse, encumbered with κρατὴς for κρατὺς.

[15] See Obs. in A. 603.

107. ἄλλως] MSS. Harl.

121. Habet, sed pro 122. duo sequentes; μέμνημαι τάδε πάντα, διοτρεφὲς, ὡς ἀγορεύεις· σοὶ δ' ἐγὼ εὖ μάλα πάντα καὶ ἀτρεκέως καταλέξω. Ad ultimam vocem in marg. γρ. ἀγορεύσω. Corroborated or copied by MS. 5673.

121. Is not in MS. 5658. and instead of 122. has μέμνημαι —— σοὶ δ' ἐγὼ μάλα πάντα καὶ ἀτρεκέως ἀγορεύσω· Vid. Collat. Cod. Harl. ad Od. A. 214. Δ. 383. 399. 486. O. 266. &c.

123. κακὸν μόρον οἷον [οἷος]. μόρον οἷον 6325.

200. χαλεπὴν δ' ἐνὶ φῆμιν ὀπάσσει· MS. Harl. et Cod. Vesp. Pors. ad Med. 629., with which MSS. 6325. 5673. concur.

216. 217. Transponit: so does MS. 5673.

275. 276. Pro his duobus versibus unum dat MS. δώδεκα δ' ἁπλοΐδας χλαίνας τόσσους δὲ χιτῶνας. with which MS. 5673. accords.

275. τόσσους δὲ χιτῶνας 6325.

(The Addenda and Corrigenda in our next number).

MONTHLY CATALOGUE.

RELIGION.

Art. 15.—*The Sword of the Lord and of Gideon. A Discourse, preached in the Parish Church of Epsom, in Surrey. By the Rev. Robert Gutch, A. B. &c.* 8vo. 1*s.* No Publisher's Name. 1803.

In a very animated discourse, confidence in God, and an ardent zeal in the defence of our rights and privileges, are here inculcated. The conduct of France is properly introduced, as a warning to the inhabitants of this country. What can they, who at the beginning of the revolution rejoiced at the appearance of liberty rearing its head in a despotic empire, now think of a people who have 'pretended to establish a liberty of the press; and not a paragraph in a newspaper can be inserted without the inspection of the government. They pretended to sanction liberty of speech; and every one is constituted a spy over his neighbour's couduct. They pretended, and even swore, a hatred to tyranny; and the murder of a lawful sovereign, the unhappy victim of the oath, has given rise to the most tyrannical of all governments, a military despotism. They swore to protect the liberties of men, and improve the code of jurisprudence; and numberless unpunished murders have witnessed the observance of the oath. They pretended to feel superior philanthropy, and to commiserate the miseries of what they called an enslaved world; and the violation of all order, the infraction of all divine and human institu-

tions, a dissolution of the bond of marriage, and all the tender amities of kindred, a rejection of the Deity himself, have testified their love of their fellow-creatures. They swore to honour and encourage the defenders of the state; and generals assassinated, or bleeding on the scaffold, armies capriciously sacrificed, or partially devoted to slaughter, the empoisonment of their own wounded soldiers, have ratified the oath in characters of blood. "The fabric of their republick's fame has been cemented with tears and blood; and if its name has been wafted to the ends of the earth, it is in the shrill cry of suffering humanity, in the curses and imprecatious of those whom its sword has reduced to despair." P. 19.

ART. 16.—*A Discourse occasioned by the Death of the late Walter Taylor, Esq. of Portswood; preached at South Stoneham Church, on the 8th of May*, 1803, *by Daniel Lancaster, A. B. &c.* 8vo. 1s. 6d. Cadell *and* Davies. 1803.

A funeral sermon preached in a parish church for a dissenter! When will miracles cease? Let the preacher, however, answer for himself.—

'Should any one ask why a funeral sermon is preached in this place for a dissenter? I, in my turn, might ask why a statue of the late Mr. Howard, who was a dissenter, was placed in the first church in this kingdom, belonging to the establishment? and should probably receive for answer, because he was remarkably good. That is precisely the answer I would give to such a question.'—'His life would have done honour to any sect in any age or nation: add to this, he was one of the greatest benefactors to this parish, by employing, and supporting with comfort, so many of its inhabitants.' P. 25.

Mr. Taylor was a very ingenious mechanic, distinguished as the inventor of the curious machinery at Woodmill in Hampshire, by which the navy is supplied with block-pullies; and from his works he may be considered as a benefactor to his country. He was a religious character, though he differed in opinion from the preacher before us, on the much-contested doctrine of free will; which affords the latter an opportunity of introducing an excellent quotation from Jortin on this subject, and also a judicious exhortation on the nature of religious differences.

'Let me submit to zealous Christians, differing in opinion on doctrinal points and forms of religion, whether it would not be better for them, and the cause of religion, and our common Christianity, to be united in love, when they cannot be united in opinion; instead of treating each other as enemies, and tearing one another in pieces: for certainly the enemies of Christianity cannot form any very high opinion of that religion which appears to have so little effect on the temper and disposition of its professors. If controverted doctrines are to be publicly discussed let it be done with that gentleness, candour, and moderation, which becomes the disciples of the blessed Jesus; and let all personal invectives be laid aside, as foreign to the subject.' P. 34.

On the whole, the admirable character of the deceased, and the manner in which it is here delineated, are sufficient justifications, if any were wanting, for the introduction of the merits and example of a dissenter to the notice of a congregation of the established church.

ART. 17.—*What has the poor Man to lose in the Event of a successful Invasion? A Sermon, preached in the Parish Church of Warrington, on Wednesday, 19th October, 1803, being the Day appointed for a General Fast. By Johnson Grant, A. B. &c.* 8vo. 4d. Vernor Hood. 1803.

The object of this discourse cannot be too often brought before the public. All have an equal interest in the defence of their country—all live by and are dependent on each other. The British constitution knows no such distinction as that which prevails in most other countries, of rich and poor, but allows all to be equally defended and protected by the law. If war then be declared against the mansions of the rich in this country, what will become of the abodes of the poor? If we could suppose, for a moment, that the vindictive foe had power to enforce his threats, the comforts for which the lower classes in this island have been celebrated, would be at once lost for ever.

ART. 18.—*The Benefits of Wisdom and the Evils of Sin. A Sermon, preached before the Honourable Society of Lincoln's Inn, on Sunday, Nov. 6, 1803. And published at the Request of the Bench. By the Rev. Robert Nares, Archdeacon of Stafford, &c.* 8vo. 1s. Rivingtons. 1803.

This discourse is taken from a sketch in Mr. Simeon's Skeletons of Sermons, and is not a bad specimen of the profit to be derived from a work, termed, by the preacher, 'of singular labour and merit.'

ART. 19.—*An Appendix to Seasonable Hints to the younger Part of the Clergy of the Church of England: relative to what are misconceived to be Religious Controversies. By John Duncan, D. D. &c.* 8vo. 1s. Cadell *and* Davies.

The mode here recommended, in contesting a point of faith, is so novel, that we can scarcely expect it to be generally adopted. It is, indeed, the very same which was prescribed by Christ and his apostles: and the worthy writer of this Appendix has the experience of many years to justify his conviction, that it will do 'infinite credit to the clergy who use it, and to true religion.' We sincerely recommend the pamphlet, not only to the consideration of the younger clergy, but to all who are engaged in religious controversy, that their zeal may never outstep the bounds of Christian charity.

ART. 20.—*Some cursory remarks on reading the Book of Common-Prayer, the Articles of Religion, and the Ordering of Bishops, Priests, and Deacons. Written in the Year* 1704. *By Isaac Watts, D. D.* 8vo. 1s. 6d. Johnson. 1801.

These remarks are no farther interesting than as having proceeded from the pen of Dr. Watts. He evidently did not intend them for publication: and there is no novelty in the objections made to the Liturgy and Articles. By printing so much of the Common Prayer book, for more than three-quarters of the pamphlet is taken up with quotations, a publication is produced, which, with the assistance of Dr. Watts's name, may pass through one or two editions; but seems to possess no other merit.

ART. 21.—*The Concordatum explained. Small* 8*vo.* Dulau *and* Co. 1803.

The explanation is prefaced by a *tirade* against modern philosophers, and a eulogy on the Jesuits. It laments, what every true Protestant must rejoice in, the falling state of the church of Rome, and gives hopes, which we trust will never be realised, of her recovery. The *Concordat*, without doubt, is a deadly blow to popery—it acknowledges the possibility of the sovereign of France being a Protestant; it extends toleration to other sects; it sanctions the alienation of the property of the church, and a variety of other acts which bigotted Papists must hold in abhorrence.

ART. 22.—*British Liberty considered with respect to its Origin, its Progress, and its Defense: in a Sermon preached at the Chapel in Hanover-Street, on Wednesday, October* 19, 1803, *being the Day appointed for a Public Fast. By Nathaniel Philipps, D. D.* 8*vo.* 1*s.* Johnson. 1803.

A short abridgement of the history of England. The liberty, of which, we now boast, was little known in a great part of the period falling under the notice of the preacher. Till the revolution, it can scarcely be said to have had a real existence. Many excellent points were unquestionably established by Alfred: but the prerogative of the crown, or the power of the barons, was paramount to every thing for a long time; and Spain, during one part of this period, enjoyed many more privileges than England. But without entering into the historical detail before us, which by no means seems appropriated to the service of the day, it is sufficient to observe, that we now possess privileges, which we deserve to lose if we suffer them to be wrested from us by an invader of any description.

ART. 23.—*Piety and Courage: A Sermon, preached in Portland Chapel, on Sunday Morning,* 17*th July,* 1803. *By the Rev. John Crofts, A. M. &c.* 12*mo.* 3*d.* Hatchard. 1803.

The government of God is shown in the alternate success and distress of the Jewish nation, according to their obedience or disobedience of God's commands. His interference in their affairs, and punishment of their enemies, were evident in the destruction of the army of Sennacherib; which event is made the subject of the discourse; throughout which, the piety of Hezekiah is recommended to be united to the well-known courage of this country. Our numerous blessings, the purity of our religion, the excellence of our laws, the form of our government, the independence of our national character, and the virtues of our sovereign, are sufficient motives for exertion to defend our country from desolation, our property from lawless rapine, and our lives from the sword of a foreign tyrant.

ART. 24.—*The Christian Panoply: A Sermon, preached to a Country Congregation, on Wednesday, Oct.* 19, 1803, *being the Day appointed for a General Fast. By William Mavor, LL. D. &c.* 8*vo.* 6*d.* Phillips. 1803.

From examples of faith recorded in Holy Scripture, we are exhorted to place confidence in the Almighty, and to exert ourselves with vigour in defence of our country.

ART. 25.—*A serious Call to a constant and devout Attendance on the stated Services of the Church of England; in an Address from a Clergyman to his Parishioners. By the Rev. T. Robinson, M. A. &c.* 12*mo.* 6*d.* Rivingtons. 1803.

ART. 26.—*A Vindication of Protestant Dissent, from the Charges of the Rev. Thomas Robinson, M. A. Vicar of St. Mary's, Leicester, in a Pamphlet entitled 'A serious Call to a constant and devout Attendance on the stated Services of the Church of England.' By a Dissenter.* 12*mo.* 6*d.* Button *and* Son. 1803.

In Mr. Robinson's parish are many persons, as is the case in almost every other parish in England, who do not attend the church service. These may be divided into two classes; such as dissent from the established church, and follow a system more agreeable to their own opinions; and such as profess to belong to the church, yet are very negligent in their attendance on public worship. The arguments to be used to these different classes must evidently be of a different nature; for the dissenter conceives that he is as much justified in separating from the church of England, as Mr. Robinson in separating from the church of Rome. He professes, in the beginning of his pamphlet, to be concerned chiefly for those over whom he is appointed; and he would have done well in keeping strictly to this determination: but, in the progress of his work, he moves out of his sphere, and, by attacking the dissenters, has laid himself open to a reply which involves the whole question of church authority, and the right of dissent. Mr. Robinson is not probably aware that the catholics do not allow him to have any authority at all; and that even if they did, it must be upon the same ground that they allowed equal rights to the dissenters. The dissenter defends himself upon the usual basis, and with great firmness. Novelty cannot be expected in his replies. The controversy has been too long before the public, to receive additional light from either pamphlet.

ART. 27.—*The Duty of defending our Country. A Sermon, preached at the Cathedral Church of St. Peter, Exeter, on the nineteenth of August,* 1803. *By the Rev. Edward Drewe, LL. B. &c.* 8*vo.* 1*s.* Cadell *and* Davies. 1803.

The duty of defending our country is here inculcated with a true spirit of patriotism, and enforced by the sound principles of the Gospel. We do not wonder that the publication of this sermon should have been requested by the civil and military commanders of the district in which it was preached, as they must have felt the animation with which the preacher glowed on so interesting a topic.

ART. 28.—*Sacred Literature, or Remarks upon the Book of Genesis, collected and arranged to promote the Knowledge, and evince the Excellence, of the Holy Scriptures. By James Franks, A. M. &c.* 8*vo.* 8*s. Boards.* Rivingtons. 1802.

These remarks are taken from a great variety of authors, who have professedly commented on, or incidentally alluded to, the doctrines or customs recorded in the book of Genesis. The plan is good, and, in general, well executed. The opening is rather inauspicious, as it be-

gins with the fanciful comments on the word *Elohim*, which suppose that the plurality of the godhead is conveyed in that term, and that, in order to inculcate this doctrine, the writer used the term *Elohim* instead of Jehovah, which denotes the unity of God. Thus *bara Elohim* is, according to this opinion, supposed capable of being translated into English by the words, *the Gods' created;* but this cannot be; for *Elohim* does not mean *the Gods', but God's;* and to express our term, *the Gods'*, the Hebrew writer would have said *Hælohim*. The author also seems not to have been aware of the reason why the term *Jehovah* does not occur in the first, as it does in the second, chapter of Genesis; for Genesis is rather a collection of writings made by Moses, than a continued history composed by him. The first chapter of Genesis contains the history of the creation down to the descendents of Abraham, before the birth of Moses, and consequently before the term *Jehovah* was made public. The second chapter contains another record which was digested by Moses himself; who introduced the term *Jehovah* to show that the *Elohim*, who was employed in the creation of the world, was also the *Jehovah* who gave his commands in thunder from the Mount of Sinai. The opinion of Philo, on this subject, is also misconceived; for he meant to express the same idea which is now current with the Jews, and which forms part of their creed sung every sabbath-day. The unity of God, they say, differs from that which is formed in our minds from the contemplation of the objects of nature, since, in considering any of these objects, we can conceive a second similar to it to exist. But the nature of God's unity is such, that it excludes the possibility of conceiving a second; and, if the mind should try to form a second, it will be found that it cannot be done without destroying some part of the qualities of the first. With this clue, Philo's works are intelligible; without it, we cannot distinguish the Platonist from the Jew.

Temperance and early rising are, we doubt not, very good things; they contribute greatly to the lengthening of human life; but the superior temperance of the ancients is not very visible. Abraham fed his guests with veal cakes, butter, and milk; Achilles with chines of pork, mutton, and goat's flesh. But 'who is dressing the fish and fowls?'—A dinner, we apprehend, may be very intemperate without either fish or fowls; and 'the coarse fare of beef, mutton, pork, goat's flesh, and so on,' satisfies the tables of half the gentlemen in England, whose sirloin still holds the pre-eminence over all the delicacies of the few among us who indulge in French cookery; and it is not certain that the fricassees of the moderns excell the savoury meat prepared by Rebecca for her husband.

We would not, however, by any means disparage a work composed with such good intentions as this before us. The criticisms or explanations may not be everywhere exact; but the fund of information, communicated in this volume, will afford both instruction and amusement to the reader; and the remaining books of the Old Testament, commented upon in the same manner, may beneficially occupy the time of the writer, and be very useful to the rising generation.

EDUCATION.

ART. 29.—*An easy Introduction to Mons. Wailly's French Grammar. In Two separate Books. By Blanch Mercy.* 12mo. 2*s. each. Bound.* C. *and* R. Baldwin. 1803.

To us, who were bred, when young, under the severe discipline of a public grammar-school, it appears wonderful how books like these before us can be called books of instruction. A boy of ten years old, at Winchester or Eton, would laugh in the face of the master who should put such an assistant into his hands: and yet nine in ten of the numerous French grammars that are every day publishing, are of the same classification. However, we must not judge these volumes by too severe a standard, as Mrs. Mercy designs them only for *young ladies* and their *governesses*. The latter may be enabled to profit from them, perhaps, by pretending to teach what they do not understand; but to the former they will afford a very scanty portion of French learning.

POETRY.

ART. 30.—*Glasgow. A Poem. By John Mayne. Small* 8vo. 2*s.* 6*d. Boards.* Cadell *and* Davies. 1803.

'An outline of the following verses was first published in the Glasgow Magazine, for December, 1788. It was the hasty effusion of the moment, and might have been forgotten with other poetical trifles of the day; but happening to attract the notice of the late Dr. Geddes—himself a poet—it was spoken of by that gentleman, and alluded to in his Epistle to the Society of Antiquaries of Scotland, in terms so extremely flattering, as to induce the author to revise, to extend, and to bring it into the form in which it now appears.

'To those who can appreciate the simple efforts of the Scottish Muse, the author, with all deference, submits his little work; which, as it abounds with allusions to local scenery, he has been careful to illustrate by notes.' P. iii.

We are happy to add our testimony to that of Dr. Geddes, in favour of this little production.

ART. 31.—*Peter Nicked; or, the Devil's Darling. A Mock-heroic Poem, in three Cantos. By Castigator.* 4to. 2*s.* 6*d.* Hurst. 1804.

This is the first canto of a poem, of which, it seems, there are to be three; for the author quotes from canto the third, in the title-page. 'Freely ye have received, freely give,' is a precept of the Christian religion: we will practise it, in inserting this quotation, with the hope that our readers may be more successful in guessing at its meaning, than we have been.

'Oh senseless idiots! doating elves!
Thus devils, that men may hang themselves,
With joy malignant hold the rope.
I now begin to pull in hope,
And doubt the fiend's equivocation,
In lies that raised truth's expectation.

So very short is then my span?
It cows my better part of man.
Never trusted be such jugglers, hence;
That, paltering in a double sense,
The mind with promises cajole,
To break them and enslave the soul.'

Canto iii.

Whether Peter Pindar deserve lashing or not, is a question that, unless we had a work of more consequence before us, we do not find it, just now, necessary to meddle with. But what has Devonshire done to offend our author? We have heard travellers call its inhabitants a plain, hospitable race; nay, Prince wrote a book of its *Worthies*, to show that there might be such a thing as understanding amongst them:—but hear what our poet says.

'In Devonshire, where people creep
To deal out scandal and live cheap;
Where country curates, like French abbé's,
Suck well the tea and brains of tabbies,
And of the neighbourhood hear the news,
Newly engendered in church pews;
Who 's hanged, or married, broke, or dead,
Who 's run away or brought to bed;
Whose wife had fits, whose horse the glanders,
And a whole cataract of slanders,
On friends and foes and strangers vent,
But chief to wound the innocent;
In such a place, the best that could be,
To nurture wit, or wit that would-be;
Which chandlers, nurses, tabs, and barbers,
And prating self-dubbed doctors, harbours—
One Peter, a pragmatic fop,
Kept an apothecary's shop.

'Well qualified, with smirk and gabble,
To join the heterogeneous rabble;
With laughter he 'd old maids convulse,
And sip their tea, and feel their pulse;
Thus would he prattle still, and prattle,
Retailing all their tittle-tattle,
And by sly hint and intimation,
Would murder many a reputation.
But yet not wilfully be 't said—
Killing you know was Peter's trade;
And killing's killing, just the same,
Whether we murder lives or fame.
On then he went with leathered lungs,
And would be heard 'mongst twenty tongues;
And made the scandal fly about,
Till, the tea over, he turned out.' P. 5.

Devonshire congregations go into church PEWS to *engender* NEWS! because they happen to be rhymes to each other; and

Devonshire parsons *suck* tea, in imitation of French abbés, who use no tea at all!—Such is the castigator of him who has dared to castigate kings, lords, and presidents.

'How are the mighty fallen!'

DRAMA.

ART. 32.—*The Soldier's Daughter: A Comedy, in five Acts. Now performing with unbounded Applause, at the Theatre-Royal, Drury-Lane. By A. Cherry.* 8vo. 2*s.* 6*d.* Phillips. 1804.

The general outcry of the populace, in favour of this drama, led us to hope that at least one play-wright was risen up who might ameliorate the taste of the times: flushed with expectation, we flew to those daily papers which had sounded the alarum-bell to the multitude; and we were flattered into a belief that a comedy of sterling merit was to unfold its pages before us. But we have read the Soldier's Daughter, and are disappointed. No enemies are, in truth, half so detrimental to a man, as those who praise him for properties that he does not possess. This play (as a publication) has a fair right to complain of the injury. It would have stood pretty forward among the ephemera of modern theatricals, had not its flatterers attempted to lift it above them. We say as a *publication*, because, as a *performance*, its success has been, we understand, considerable. With this portion of good luck, Mr. Cherry must strive to be content, and, as the cause of it, adopt the language of the Spanish proverb—*por falta de hombres buenos, hazen à mi padre Alcalde.*

ART. 33.—*The Sea-side Hero. A Drama, in three Acts. By John Carr, Esq.* 8vo. 2*s.* 6*d.* Johnson. 1804.

Mr. Carr is a very loyal subject; and England's sons, as loyal subjects, all stretch out their arms to him: but he must write differently before they can compliment him as a skilful dramatist.

MISCELLANIES.

ART. 34.—*Lettres critiques et charitables, d'un Habitant de Cambridge. A M. * * * *, concernant l'Instruction prétendue pastorale de M. de Boisgelin, Archevêque de Tours, et le Discours adressé à Napoléon Buonaparté, par les quatre Cardinaux Consulaires.* 8vo. 2*s.* 6*d.* Dulau *and* Co. 1803.

These letters are written with much spirit. The object of the first is to ascertain, whether M. de Boisgelin, who in London was a great supporter of the cause of the French monarchy, is the M. de Boisgelin, the present archbishop of Tours, who in a Pastoral Letter inculcates obedience to the republic. Passages in the Pastoral Letter are ably contrasted with various expressions in the charge delivered in London: and the writer having been credibly informed, that this same M. de Boisgelin was the author of both discourses, and had, by a little tergiversation, gained a cardinal's habit; he here changes his battery, and advances very solid and substantial arguments, to prove that the good cardinal must assuredly be out of his senses. The great consul himself is treated in a similar manner; his piety, his vir-

tue, and the heroic qualities attributed to him by a time-serving clergy, are disputed, and the latter are accused of 'vindicating and supporting the robberies, of which he is the head, the centre, and the prop; of betraying with him the cause of religion and humanity; of becoming, like him, the tramplers on a sacred throne, the oppressors of France, the despair of nations, and the scandal of the universe. Confortâstis manus impii, ut non recederet a viâ suâ.'

ART. 35.—*Proofs of Holy Writ, or England's Triumph over Bonaparte and his Armada, foretold, in express Terms, seventeen-hundred Years ago.* 8vo. 6d. Badcock. 1804.

Every method is a fair one to be used, in times of emergency like the present, by which the minds of the people at large may be stimulated to perform their duties to their native country and to themselves, and to believe that sucess must crown their efforts. In this point of view, the author of these Proofs has our warmest acknowledgements: but to prove that Bonaparte was the beast of the Revelations, he did not seriously intend; or, if he did, he certainly has not succeeded.

ART. 36.—*The Anti-Gallican; or Standard of British Loyalty, Religion and Liberty; including a Collection of the principal Papers, Tracts, Speeches, Poems, and Songs, that have been published on the threatened Invasion: together with many original Pieces on the same Subject.* 8vo. 7s. 6d. *Boards.* Vernor *and* Hood. 1804.

On a publication of this sort, praise or blame cannot be bestowed *en masse.* Some in the collection are well written, some are badly written, and some are indifferently written; but all are written with a good intent. The worst part is the plates. They are not fit *ad captandum vulgus.* We wonder that the publishers could have suffered them to be bound up with the work.

ART. 37.—*A short View of the Administrations in the Government of America, under the former Presidents, the late General Washington, and John Adams; and of the present Administration, under Thomas Jefferson: with cursory Observations on the present State of the Revenue, Agriculture, Commerce, Manufactures, and Population of the United States. By George Henderson, Esq.* 8vo. 2s. 6d. Hatchard. 1802.

The several subjects in the title-page are treated of in a concise manner. The writer has his fears respecting the stability of the American government, from the want of energy in the executive. The federal system he conceives to date its origin from the year 1790, at which time the shipping of the United States did not exceed four hundred and fifty thousand tons, although, in the beginning of 1800, it amounted to nine hundred and thirty-nine thousand. The increase of exports and of revenue, in this period, is in a still greater proportion. The administration of Mr. Adams is considered to have been more beneficial to America than is generally allowed in that part of the world; but the parsimony in rewarding the officers of government is justly reprehended. Mr. Jefferson, on whose talents due praise is be-

stowed; is supposed to be too much attached to the French interest, and to economy. The population of the country, on which he boasts so much, is not likely to answer his expectations; for counteracting causes are pointed out, which are likely to produce great effects. The writer has evidently had an opportunity of forming a good judgement of America; and many of his remarks are worthy of regard from the politicians of that country.

ART. 38.—*Objections to a Bill now pending in Parliament, proposing to admit the Importation of Foreign Thread Laces, on paying a Duty of 20 per cent. ad Valorem. By E. T. P. of Woburn, Bedfordshire.* 8*vo.* 6*d.* Smith, Bedford. 1803.

By laying a duty of two and nine pence a yard on all foreign laces, the English manufacturer of this article, under the price of eight or nine shillings a yard, provided there were no smuggling, would be completely secured. The change of this duty for one of twenty *per cent. ad valorem*, would, it is here contended, be an encouragement to the foreign market; and, during a period of peace, the effect will 'be felt, not only by the manufacturer at large, but also by the landed interest.' The condition of the poor engaged in this manufacture renders individuals less attentive to its supposed interests; and, unless that condition be meliorated, it may be justly doubted how far the manufacture itself is beneficial to the kingdom.

ART. 39.—*A Tour to the North of Devon, including Barnstaple, Towstock, Lynton, Lynmouth, and the Valley of Stones. By T. H. Williams, of Plymouth.* 8*vo.* Murray *and* Highley. 1804.

This is the second number of 'Picturesque Excursions in Devonshire and Cornwall.' In our review of the first, we were not pleased with the engravings; and we find that four of these are to be replaced by others, added to the third number. We have waited some time for its publication; to which we might add, as a further excuse for our delay, that picturesque excursions do not suit the gloom of a winter's fire; while, in the spring, they may excite the traveller personally to realize the scenes. Independently of the *vignette* title of some mountain scenery, and a tail-piece, representing, apparently, the arch-druid in the act of adoration, with his brethren in silent veneration around, which possesses great merit as a drawing, the number of plates are seven, *viz.* Oakhampton-castle mouldering in its last state of ruin; a tolerably faithful view in the Valley of Stones, where, though the scenery is wild and romantic, it is not easy to catch a picturesque point; the valley of Culbone, highly grand in the surrounding scenery; Lynton-church from Lynmouth, illustrating a beautiful description of this vale in the Exeter Essays; Lynmouth from Lynton church-yard; two small views, in one plate, from the scenery in this neighbourhood; and a view of the conoidal hill in the Valley of Stones, almost moved from its centre of gravity, and threatening the ocean below to overwhelm it in its fall.

These plates are slight etchings bitten in by aqua fortis, and will not probably, without repair, throw off a great number of distinct engravings. The third number will contain the remainder of the tour to the north of Devon; and the fourth, the scenery on the coast of Cornwall.

The descriptions are void of the cant of the picturesque tourist, and without a profusion of ornament, but sufficiently full and explicit. We wish the author the success he so well merits.

ART. 40.—*A new System of Short-hand, in which Legibility and Brevity are secured upon the most natural Principles, with respect to both the Signification and Formation of the Characters: especially by the singular Property of their sloping all one Way according to the habitual Motion of the Hand in common Writing. By Richard Roe.* 8vo. 4*s. sewed.* Darton *and* Harvey.

The very ingenious inventor of this new method has studied well the nature of our language, and the various characters employed for short-hand writing. The appearance of his writing is greatly in its favour; and the reasons for introducing some regulations, which may at first sight be conceived superfluous, are to us perfectly satisfactory. His characters possess 'that inclined direction which is most natural to the hand.' Their forms are remarkably simple and distinct. To the objection that time is lost in their connexion by hair-strokes, this answer is given.

'The two following positions will, on trial, be found generally true: First, that it will require less time to make a given number of any kind of strokes, inclined as in common writing, than to make an equal number of like strokes in all manner of zig-zag directions; and secondly, that it will require less time to join the former by means of hair-strokes, than the latter without them, or immediately one to another. This, however, is taking the most unfavourable view of the present system, as it supposes a hair-stroke to be necessary between *every* character, which is far from being really the case, the greater number of them flowing, as it were, into each other, without any hair-stroke at all.' P. 7.

We recommend this work strongly to all who study the art of stenography; for whether they adopt or not the author's scheme, they will find many useful hints by which their own may be improved.

CORRESPONDENCE.

AS parties interested, we have submitted the second *pamphlet* of Mr. GIFFORD to a competent jury, who, after a moment's consultation, have brought in a verdict of—LUNACY!

ERRATA.

Page 137, line 8, and 7 from bottom, *for* his silence, *read* the editor's silence.
139, 17 ——————— this truth, —— the truth.
143, 14 ——————— Sylbavelle, —— Sylvabelle.
303, 9 ——————— epoch, —— period.

In the Title to Tiraboschi's History of Italian Poetry, p. 383, instead of 3 *Vols.* 12*mo.* 1*l.* 1*s. Boards*, it should be 4 *Vols. Small* 8*vo.* 1*l.* 11*s.* 6*d. in Boards.*